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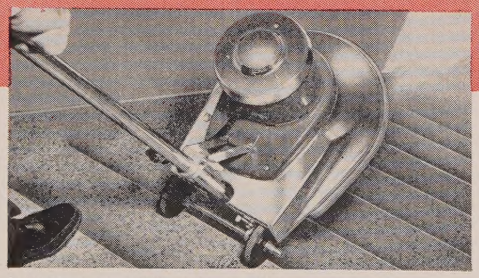

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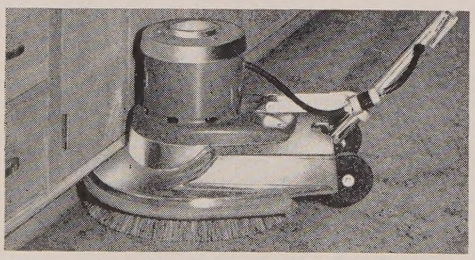

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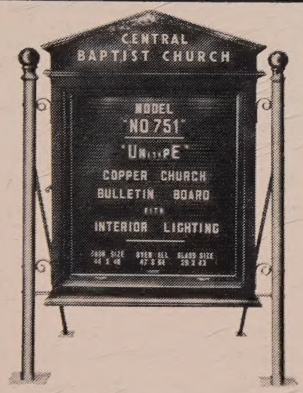

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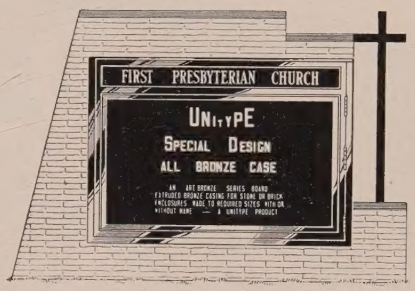

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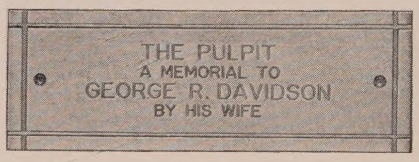

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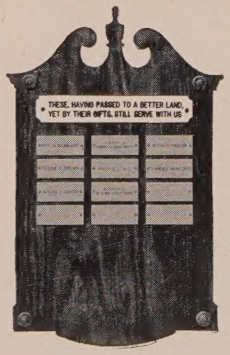

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DEFINITELY NOT! Ossit pews are scientifically formed to follow the *natural contours* of the body. Thus Ossit pews ease body tension.

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DIGNIFIED BEAUTY . . . that harmonizes with church architecture. **COMFORT** . . . pews hygenically designed to fit the body. **DURABILITY** . . . by using only solid, honest lumber and modern construction methods. **GUARANTEE OF QUALITY . . . ECONOMY** . . . by choosing a manufacturer of absolute integrity and financial soundness.

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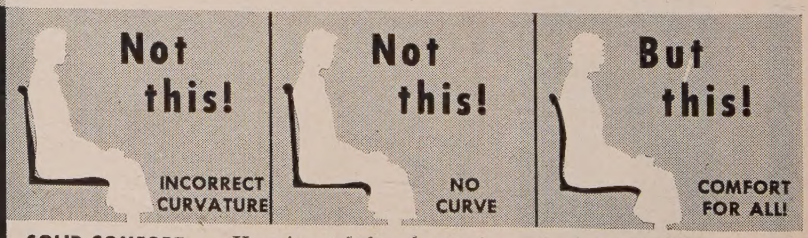
CHURCH FURNITURE CO., INC.

JANESVILLE, WIS.



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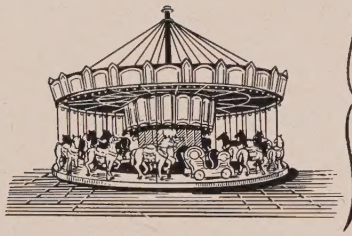
MEMO

To the Minister, Organist, Choir Director, Organ Committee Member . . .

WHO DOESN'T WANT AN 'ELECTRONIC!'

THE fact that you have *never* heard an electronic organ that satisfies your ear, does *not* necessarily mean that "it cannot be done."

AT the present time you may believe that *past* musical failures in this field are due to the absence of real "wind blown organ pipes". Then, is not the following comparison factual?



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Same Basic Windblown Principle

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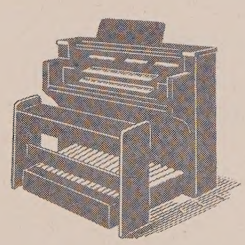

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Both Are 'Electronic'

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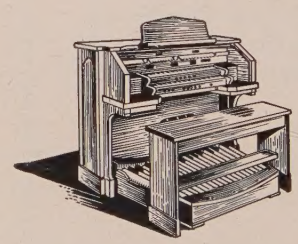

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

"Easy Money" Not What It Seems

WHEN a church has decided to raise a capital fund for improvements there is always sure to arise the question of "easy money." "Easy money" may be defined as money which comes from sources which do not require any sacrifice on the part of the church members. Perhaps it is a large gift by some wealthy individual with a philanthropic instinct. Or it may be a windfall from unexpected investments. It may be the realization of a legacy. But it is "easy money" because it does not require sacrificial stewardship.

This kind of money, however, is not always an unmixed blessing. Sometimes it comes with a string attached which limits the program of the church. At other times the donors continue to influence the program in undesirable ways. But the most universal limitation is that the individual members are limited in their own opportunities to practice Christian stewardship.

Let me tell you the amazing story of a church which went from poverty to riches, then back to poverty, only to find that it had more wealth when it was poor than when it was rich.

It all started in an oil producing country. One farm in the community was leased and the first well proved profitable. The producing companies took more farms under lease. The building of the derricks moved eastward and westward. There was every indication that some church property would soon be leased. Members dreamed of a new church, money for all budgetary purposes, money in the bank, money to give away, money to burn.

The day came when the church property was leased and the first well started. Trustees who had slept for years awoke. They held forth on the new prosperity which would soon be theirs. But they began to have some very troublesome meetings. All were agreeable to a new church building, but they disagreed as to style of the building. They discussed investments. Some wanted to put the money into local mortgages; some wanted the larger profits of shares in active corporations; some insisted that the church should invest only in preferred stocks and bonds.

To be ready to start a building as soon as oil was found they hired an architect to draw plans for the new building. Every step of his work was debated. People who had worked together in the church for years developed animosities. They drew apart from one another when they came to worship.

The minister proposed that they decide that a tithe of oil royalties be given to denominational missionary projects. This was discussed but never actually voted, the trustees for once deciding to wait and see whether the oil developed.

Then one day came the sad news. The well proved to be a dry hole. There was no oil. That meant no new church, no new organ, no new parsonage, no royalties for the missions. Gloom settled over the little church. Their wealth had vanished before they got their hands on it.

There was a decent period of mourning, but human nature being what it is this did not last forever. Those who fought over investments went back to the simple tasks of directing the work of the church. The architect threw a wrench into the deliberations by asking for payment on his contract. This brought on the crisis.

Sadly one of the good men said, "We have dreamed so long of this new church that it is like losing a child to have it vanish away."

"Why let it vanish?" said one of the loyal ladies. "We still have strong hands and family incomes. We get what we want around our homes. Why do less for the house of God?"

Instinctively the idea seemed to grow that they could build the church without the oil royalties. The architect was paid to date and asked to continue his

Religious News Service Photo

ASSOCIATED CHURCH PRESS

On our contents page for the past year have appeared the words, "Member: Associated Church Press." Readers may have wondered what this meant. A.C.P. membership consists of approximately 140 publications recognized as "church" publications. Its purpose is to stimulate higher standards of journalism within the church press. In the photo at left the editors meeting at Toronto last month are received by Lieutenant Governor Louis O. Breithaupt of Ontario, Queen Elizabeth II's personal representative in the province. In the receiving line, left to right are, William B. Lipphard, editor emeritus of **Missions Magazine** and executive secretary of the A.C.P., Robert J. Cadigan, editor of **Presbyterian Life** and president of the group, Mrs. Breithaupt and the Lieutenant Governor, Kenneth I. Morse of **Gospel Messenger**, an aide of the Lieutenant Governor (in kilts), Stanley G. Matthews of **Ohio Christian News**, Roland Bodger of **Anglican Outlook**, Shelby E. Southard of **The Methodist Layman**, Arthur J. Moore, Jr. of **World Outlook**, and Edwin A. Lane of **Church Management**.

work. Pledge time came, and they made their pledges. Contract time came, and the contract was let. Dedication day came, and the church was dedicated.

"We looked for a miracle," said one of the men, "but the miracle never came. So we decided to use our own resources."

"No," said the wise minister who had lived through their emotional upheavals, "you asked for a miracle; God sent a miracle. That miracle was the conviction born in you that you could erect the church without the help of oil. The greatest miracle in the world is the transformation of human character. From possessing a 'wishing' religion you have come to a religion of 'faith.' That is God's miracle."

The county still produces much oil. But none is credited to the miracle church. The offering plates are filled each Sunday; the new church has been paid for; the benevolent monies have increased sevenfold; the people have learned to work together.

"Easy money" nearly killed that church. Personality made it one of the great churches of Christ.

True, I have used some literary license in telling this story. But it started with a real experience of a real church in a real oil country.

"Easy money" is not all that it seems.

W.H.L.

Motivation in Giving

WE have received a very nice letter from one of our readers, John P. Petersen, pastor of Our Saviour's Lutheran Church, Arlington Heights, Illinois, commending us on the quality of our advertising. He is especially pleased that our pages are not filled with various sales schemes to help churches raise money.

We like compliments, of course. In reality we must be modest in this particular reference. What we might do if income should fall off is a question we have never had to answer. The quality of readership in *Church Management* is such that we have a natural market for manufacturers of high-class church equipment and building materials. We just have not had to face the problem of accepting or rejecting sales scheme advertising. We do hope that we shall never be put in the position, in that respect, which some publications face.

We do like very much the resolution adopted by Pastor Petersen's church in which the church has set itself a very high standard of stewardship. We think it will interest our readers and are publishing it below, in full.

RESOLUTION REGARDING FUND-RAISING IN OUR SAVIOUR'S LUTHERAN CHURCH

WHEREAS Christ showed His love for us by giving His life on the cross, and

WHEREAS Christ loved enough to overcome sin, death, and the grave for us, and

WHEREAS Christ loved enough to leave the Holy Spirit and the Christian Church with us so that we might never be alone again, and

WHEREAS Christ asked nothing in return save our faith in His act of love, and

WHEREAS the only *Scriptural* guide for giving of our money is found in responding to the love of Christ and in proportion as God has blessed us both spiritually and materially in His great love, and

WHEREAS the Christian Church has been the strongest in faith and truest to its mission when love has been the motivation for its stewardship, and

WHEREAS the United Lutheran Church in America and its official boards and auxiliaries have repeatedly urged that only scriptural methods be used in the raising of funds:

THEREFORE we hereby resolve that:

(1) All our work and service for our Lord and Saviour through His Church shall be done out of love and for no other reason, and that:

(Turn to page 55)

Tennyson---Poet of Reverence

Albert D. Belden

A NOTED writer once asserted, "He who writes on Tennyson has so wide a country over which to travel that he cannot do much more than visit it here and there." That is certainly true, but our purpose is rather more restricted, being limited to an enquiry into the poet's religious emphasis.

Tennyson is without exception the most plainly and simply Christian of all the great poets. It is said that he was once walking in the garden with a friend. The sun was shining brilliantly, and when his friend said to him, "What is Christ to you?" Tennyson replied with deep earnestness, "What the sun is to those flowers, Christ is to me—the sun of my soul." For that faith Tennyson has fought hard both within his own mind against the new scientific skepticism of his day, and also by means of his poems with which he forged a weapon to aid the wavering faith of his generation. From that struggle he emerged triumphantly—able to say:

> Strong Son of God, Immortal Love,
> Whom we, that have not seen Thy face
> By faith, and faith alone, embrace
> Believing where we cannot prove.

The Poet's Background

George Clayton Tennyson, the grandfather of Alfred, was a solicitor who, profiting by his profession, became a considerable landowner in Lincolnshire. He discriminated unhappily between his sons George and Charles by making the latter his heir in the elder son's place. Thus began a family quarrel that flared up and down from time to time. George was forced into respectable penury and into a calling uncongenial to him—the Church. So tragedy was stored up for the poet and broke upon him repeatedly over many years. George became rector of Somersby and there all but one of his eleven children were born. Alfred was the fourth son born in 1809. The first baby having died, Alfred found himself with five brothers and four sisters.

If it be true that poetry is born in pain and music only made from strain, the principle was never more demonstrated than in Tennyson's experience.

But if Alfred were unfortunate in his father, who at last succumbed to drink, and in certain of his brothers, who suffered from a variety of troubles including melancholia and drug addiction, he was supremely blessed in his mother.

Elizabeth Tennyson (nee Fytche) was a strong, serene and saintly character. Most tender tributes to her are found in the poems. Alfred wrote of her as:

> Great in faith, and strong
> Against the grief of circumstance.

Elsewhere he hints at his childhood's experience:

> when with brows
> Propt on thy knees, my hand upheld
> In thine, I listened to thy vows
> For me unworthy!—and beheld
> Thy mild deep eyes upraised, that knew
> The beauty and repose of faith,
> And the clear spirit shining thro'.

Tennyson never escaped those prayers heard at his mother's knees. Well did he repay her love in his good care of her after the long travail of her domestic sorrows.

The poet's university life was spent at Cambridge at Trinity College, and he was not there long before he met the second great formative influence of his life, the brilliant young Arthur Hallam. At this time Tennyson was an arresting figure, over six feet tall, with leonine

Turn to page (44)

ALBERT D. BELDEN

Dr. Belden is in his forty-fifth year as a Congregational minister. In addition to the quarterly British news letter, he has written many other articles for **Church Management**, is the author of several books, including a biography of George Whitefield, and is religious columnist for the **Manchester Evening News**. Well-known as a preacher and lecturer, he has made six speaking visits to the United States and Canada. He has held several administrative positions in church and non-church organizations.

Lou Moore Photo, courtesy Ohio Architect

Walther J. Wefel, Jr. (right), registrar of the Atlanta meeting of the Church Architectural Guild of America, congratulates Paul J. Winterich (center) of John W. Winterich and Sons, and William H. Leach (left) editor of **Church Management.** Leach and Winterich have been elected associate members of the Guild, an honor which has been extended to only ten persons.

Architects and Churchmen Meet in Atlanta

William H. Leach*

UNIQUE among church conventions is the annual joint meeting of the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches of Christ in the United States of America. Yet, for a dozen years these two organizations have worked side by side in the promotion of good church buildings and have organized annual joint meetings for the study of good church buildings.

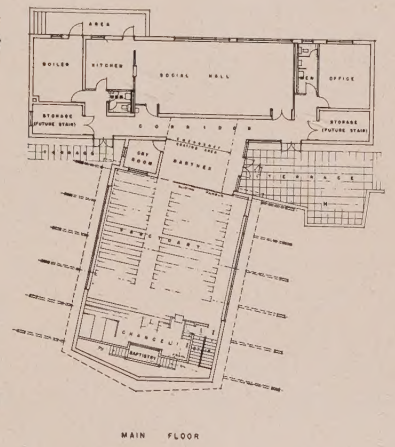
The Bureau of Church Building evolved from the Interdenominational Bureau of Church Architecture, via the Bureau of Church Building and Architecture of the National Council, until it has ended up as the Bureau of Church Building. The term "Architecture" has been taken over by the Department of Architecture and Arts which is headed by Marvin P. Halverson, the executive director. The Interdenominational Bureau had as its first director Elbert M. Conover, a Methodist clergyman, whose name is still influential in this area. The present director is C. Harry Atkinson, a Baptist clergyman, who has succeeded Mr. Conover.

The Guild of Church Architects is a joint creation

(*Turn to page 32*)

* Editor *Church Management*, and church building consultant.

ITALIAN CHRISTIAN CHURCH
WASHINGTON, D. C.
Architects: McLeod and Ferrara
This church won honorable mention in Class II, churches seating less than 300.



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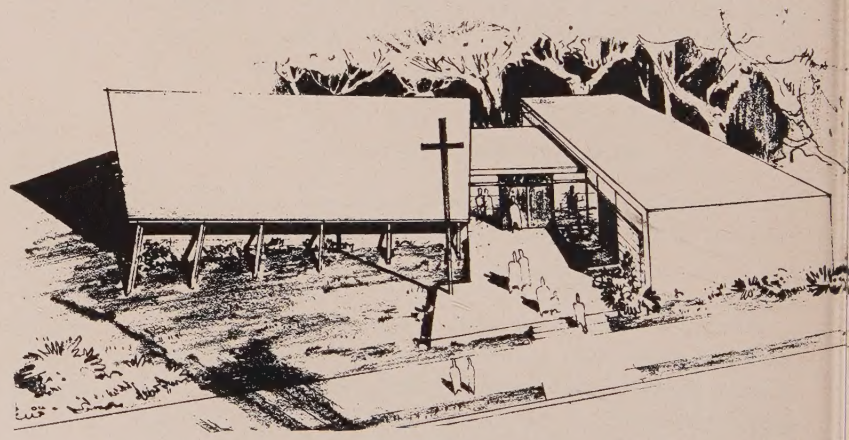
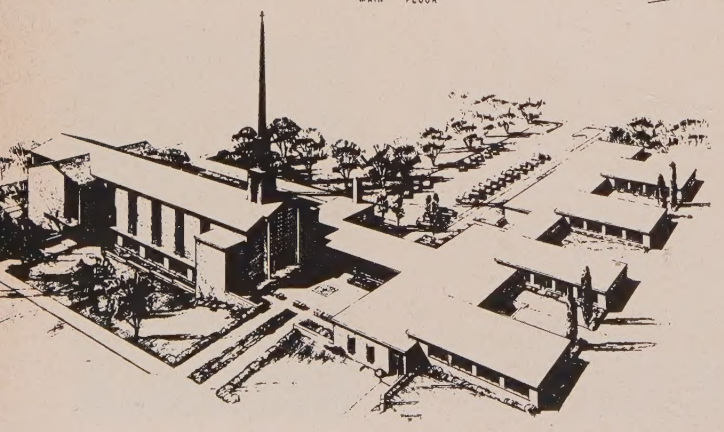
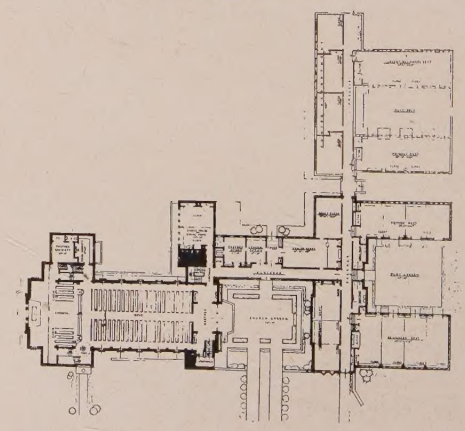






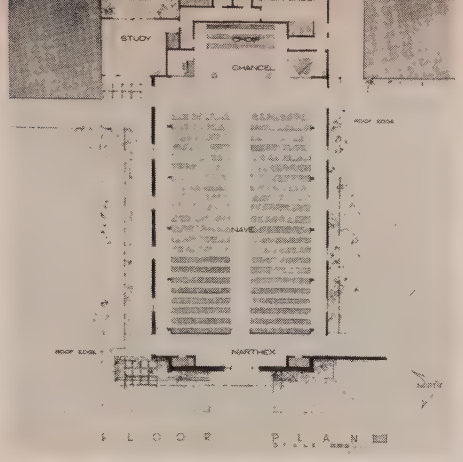
GOOD SHEPHERD EVANGELICAL LUTHERAN CHURCH
EASTON, PA.
Architect: T. Norman Mansell
The church building won third prize in Class I, churches seating more than 300.

FRIENDS COMMUNITY CHURCH

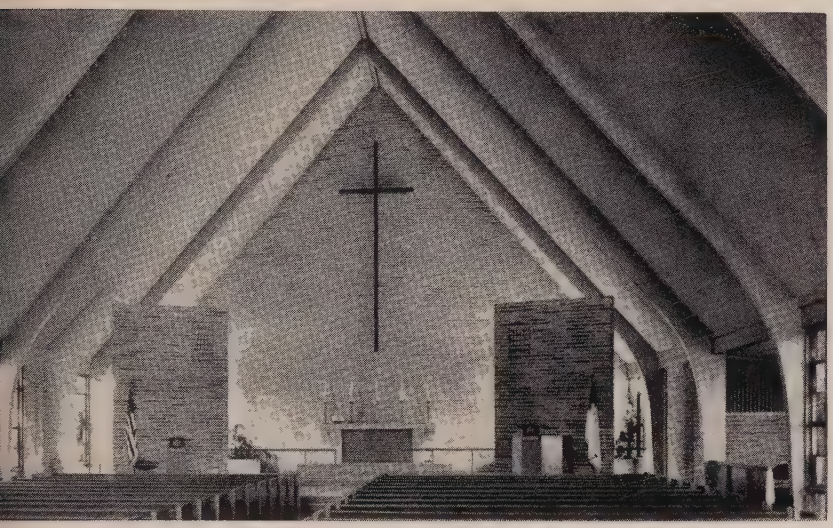
ALHAMBRA, CALIFORNIA

Architect: Harold B. Zook

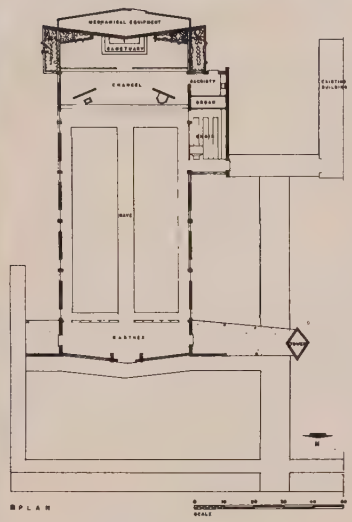
This church took third prize in Class III, major additions or alterations.



Preston E. Mitchell Photo



Dewey G. Mears Photo



CONCORDIA LUTHERAN CHURCH

SAN ANTONIO, TEXAS

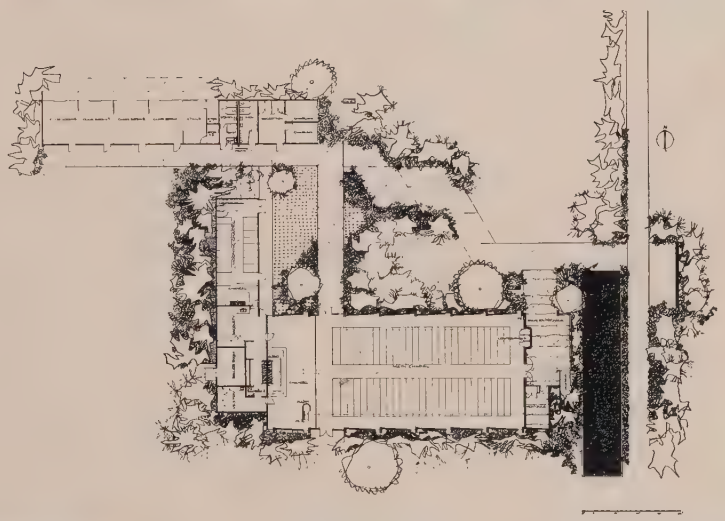
Architect: Henry Steinbomer

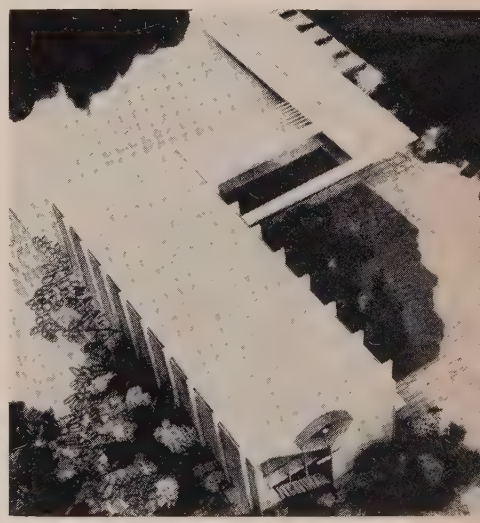
Second prize in Class II, churches seating less than 300, was won by this church.

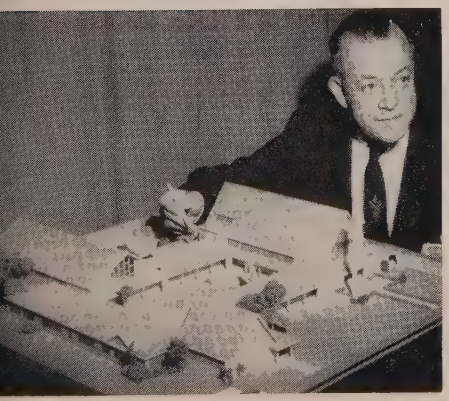
NAVY CHAPEL MIRAMAR, CAL.

Architect: Richard J. Neutra

This chapel took second prize in Class I, churches seating more than 300.







FIRST EVANGELICAL UNITED BRETHREN CHURCH
SANTA ANA, CALIFORNIA

Architect: Frederick Hodgdon

Arland Dirlam, one of the judges, points to the model of this church which took first prize in Class V, combined master plans.

PRESBYTERIAN CHURCH
VERO BEACH, FLORIDA

Architect: Harold E. Wagoner

Mr. Wagoner holds a photograph of the church which won first prize in Class II, churches seating less than 300. Shown in color on the front cover.

Lane Brothers Photos

Whittemore Associates, Boston, Massachusetts; Christy R. Rufo

Novelty Lighting Corporation, Cleveland, Ohio. Left to right: M. Terbel, William Melzer, George Klein

American Seating Company, Grand Rapids, Michigan. Earl Vande Poel

Schulmerich Carillons, Sellersville, Pennsylvania, Willard Markey

Studios of George L. Payne, Paterson, New Jersey. William H. Leach, Editor of **Church Management**

Left: Paul Winterich of Winterich's in Cleveland, Ohio. Right: Edward Rambusch of Rambusch, New York

R. A. Manning Company, Sheboygan, Wisconsin. R. A Manning

Van Bergen Bellfoundries, Greenwood, South Carolina. H. T. Van Bergen

Russell Church Studios, Winston-Salem, North Carolina. Left: Ross Blagam, Right: Arthur Atherton, Associate Publisher of **Church Management**

Splendor, Inc., Indianapolis, Indiana. Toney Flack

Church Management advertisers represented at the annual meeting of the Church Architectural Guild of America, held in Atlanta, Georgia, from March 7 to March 10, 1956.

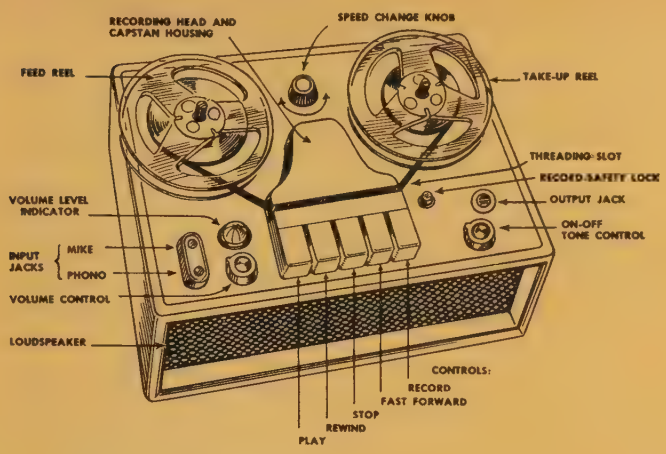


Exhibit I

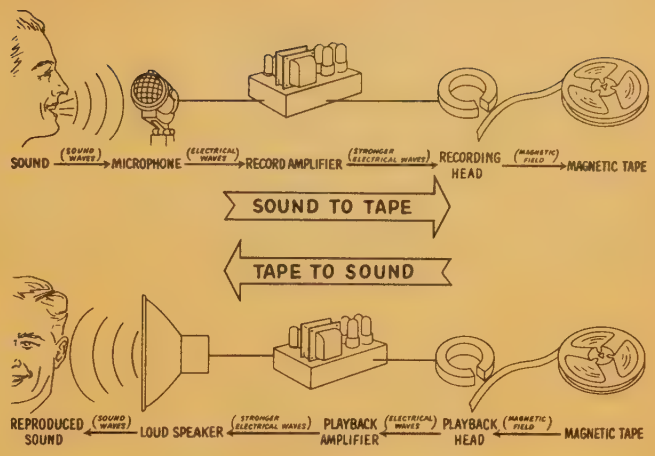


Exhibit II

What You Should Know About the Tape Recorder

W. W. Wetzel

ONE of the most versatile tools you have at your disposal today is the tape recorder. Its many uses to save time, money, or do a job better have put it to work in many fields, including business, education, and the church.

Although making a good recording is considerably easier than taking a good photograph, tape recording has done for sound what the camera did for photography. As a result, the tape recorder makes it possible for you to put sound to work as an effective communications media for training or education, correspondence, or demonstration.

Whether you already are a tape recorder user or are about to buy or use one for the first time, there are a number of general basic details about the design, operation, and use of these popular units which you should know. They will help you use your recorder more efficiently—especially if magnetic recording is new to you—and will provide a basic understanding of recorders, should you be about to select a machine for your own use.

UNINTERRUPTED RECORDING TIME
FOR VARIOUS MAGNETIC TAPE SPEEDS AND TAPE LENGTHS

Reel Size	Tape Length	TAPE SPEED (inches second)					
		15/16 I.P.S.	1 7/8 I.P.S.	3 3/4 I.P.S.	7 1/2 I.P.S.	15 I.P.S.	30 I.P.S.
3"	150'	30 min.	15 min.	7 1/2 min.	3 3/4 min.	1 7/8 min.	15/16 min.
4"	300'	1 hour	30 min.	15 min.	7 1/2 min.	3 3/4 min.	1 7/8 min.
5"	600'	2 hours	1 hour	30 min.	15 min.	7 1/2 min.	3 3/4 min.
5"	* 900'	3 hours	90 min.	45 min.	22 1/2 min.	11 1/4 min.	5 5/8 min.
7"	1200'	4 hours	2 hours	1 hour	30 min.	15 min.	7 1/2 min.
7"	*1800'	6 hours	3 hours	90 min.	45 min.	22 1/2 min.	11 1/4 min.
10 1/2"	2400'	8 hours	4 hours	2 hours	1 hour	30 min.	15 min.
10 1/2"	*3600'	12 hours	6 hours	3 hours	90 min.	45 min.	22 1/2 min.
14"	4800'	16 hours	8 hours	4 hours	2 hours	1 hour	30 min.
14"	*7200'	24 hours	12 hours	6 hours	3 hours	90 min.	45 min.

"Scotch" Brand No. 190 "Extra Play" magnetic tape. MINNESOTA MINING AND MANUFACTURING COMPANY

(All recording times are computed on basis of single track only. For dual track recording, time is doubled.)

Exhibit III

Varied Features

Although all tape recorders operate on the same basic principle, each has certain unique features making it best suited for certain needs. Design features, controls, and performance vary from machine to machine. A study of the manufacturer's literature or operating manual will point up these features, and a demonstra-

(Turn to page 38)

W. W. WETZEL

Dr. Wetzel is the General Manager of the Magnetic Products Division of Minnesota Mining and Manufacturing Company. He was a pioneer in that company's development of magnetic tapes. A physicist, Dr. Wetzel was last year awarded the Samuel L. Warner award for his contributions to the art of sound recording in the motion picture field.

Some Films I Would Use and Why

WILLIAM S. HOCKMAN

Mr. Hockman is the Director of Christian Education of the Presbyterian Church in Glens Falls, New York. He holds degrees from Randolph-Macon College and the University of Chicago Divinity School. He has done extensive work in the field of audio-visuals.

William S. Hockman

THERE was a time when good religious films were hard to find. That time is past. Good films now exist on almost any subject, and in many areas considerable selection is possible.

Here are some films I would use this coming year—as a minister, director of Christian education, church school superintendent, leader of the women's work, or just plain program chairman of the men's fellowship or of one of the service clubs of the community.

Many of these films I have used. All of them I have found good and useful. I can recommend them to you because I know what they are and what they can do.

Of course they must be used. Showing is not enough, although several are so good they just about get themselves over without any help from the user. But, it is unwise to expect a film to do that. A sermon needs a framework, a setting, a context. All the more does a film. Some hints on introduction and follow-up will be provided as each film is discussed.

Money

Preaching on money is tough; too tough for many ministers. They just don't do it. Well, here is a film that can. It can speak to the churched and the non-churched; to the devoted and the half-hearted. I refer to *For Good or Evil,* the best film I know on money. It gets one thing said powerfully: While you make money, money makes something of you. If you ever want to say just that, here is your film.

It's the story of four people. To Sam and Martha money was security. To Fred and Marcy it was a ticket to a good time. Doctor Spenser wasted it. Banker Norman Harper clutched it because it gave him power over others. How they all found out that money could be used for good or evil makes a good film.

Here is a long-range background for your every member canvass, for your special financial campaign, for your stewardship program. With a running time of forty-five minutes, and with good technical qualities, here is a film that you can put on as a special event on Sunday night. Get out a crowd. It will hold their attention. You can depend on that. It sows a concept of money that your community needs. It preaches a powerful sermon. (Produced by Cathedral Films, it is available from many film libraries. Rental $12.00)

Education

With more of our church young people going to college, and more of them shy of the church-related college and headed for big universities, it is high time that the church had something to say on this important subject. But, the question is, how can it be said?

One way to say it is to tell the story of a lad who found out himself that there is a difference between "University Big" and a church college. That objectifies the problem. It eliminates preaching on this subject. Even many parents must be convinced. The motion picture *The Difference* gets all the important points made. The campus seen just happens to be that of a

(Turn to page 34)

Left: Scene from film **The Difference. Center & Right:** Scenes from film **For Good or Evil.** Both films produced by Cathedral Films, Inc.

Recordings for the Church

A. MYFANWY ROBERTS

Miss Roberts is Director of Children's Work for the Ohio Annual Conference of the Methodist Church. She is a graduate of the Wellesley College and has studied at Union Theological Seminary and Columbia University. She has been active in teaching in many religious education workshops.

A. Myfanwy Roberts

A GLANCE at recent releases shows a growing interest on the part of many record companies in the great religious music of the past. Bach, Handel, Torelli, and Beethoven are featured in major releases of interest to the church.

Organ Work of Bach (Decca, ten 33⅓ r.p.m. disks) features Helmut Walcha, the blind German organist renowned for his interpretations of Bach. Mr. Walcha plays on two historic, baroque organs, one in the Church of St. Jacob in Luebech, and the other in the North German town of Cappel. His masterful playing, plus the magnificent tone of the organs add up to a performance that is electrifying in comparison with recordings of more modern organs. The recording is expertly done by the Archive Production of the Deutsche Grammaphon. Westminster Records, Incorporated, is also planning to produce a complete recording of Bach's organ music, played by Carl Heinrich. It will be interesting to compare the two releases.

Decca has slated for early release another recording of Beethoven's *Missa Solemnis*, played by the Berlin Philharmonic, with Karl Boehm conducting. While the Mass is available in several earlier recordings (notably Toscanini in the N.B.C. release), it will be good to have another version of this magnificent work. Handel is presented in a new performance of *The Messiah* by Unicorn Records, taken at the annual Christmas performance of the Handel and Haydn Society of Boston. Adele Addison, Lorna Sydney, Donald Gramm, and David Lloyd are soloists, accompanied by the Zimbler Sinfonietta, under Thompson Stone. The recording is commendable, but to my mind does not come up to earlier performances by Beecham and Sargent in London. London Oiseau-Lyre has produced the *Concerti Grossi Op. 8* and a few of the violin concertos of Torelli. Louis Kaufman as solo violin and Ruggero Gerlin as harpsichordist give outstanding performances. The movingly beautiful Christmas pastorale in the *G Minor Concerto No. 9* is particularly satisfying.

Two recent collections of hymns bear mention. *Morning Hymns of Praise* (R.C.A. four ten-inch 78 rpm records) are played by Dr. Charles S. Kendall on the organ in Central Church, Phoenix. When Morning Gilds the Skies; Joyful, Joyful, We Adore Thee; Holy, Holy, Holy; This Is My Father's World; A Mighty Fortress; Oh, Worship the King; All Hail the Power; and For the Beauty of the Earth are included. The records are $1.25 each, or $5.00 for the set, from Dr. Kendall. The second collection is on one ten-inch 33⅓ rpm record from Word Records. It features a string ensemble playing Nearer, My God, to Thee; I Love to Tell the Story; Abide with Me; When I Survey the Wondrous Cross; Rock of Ages; Sweet Hour of Prayer; The Old Rugged Cross; and All Hail the Power. Well recorded in hi-fi, it will be usable for radio, devotions, and other church work. Order directly from the producer, 2920 Dutton Ave., Waco, Texas, at $3.85.

For missionary education, there are several new items. The Committee on the Use and Understanding of the Bible of the National Council of Churches has selected two records from the All Aboard for Adventure series to combine in one record for children. *I See It Coming* and *The Book in the Box* were selected to show the thrilling drama of Christian thought and action in the far corners of the world. This record is available, free of charge, from the committee. *Music of Indonesia* (Bali, Java, Sumatra, and Malaya) and *Music of Southeast Asia* (Thailand, Laos, Cambodia, Burma, and Malaya), produced by Folkways Record and Service Corporation, will be timely for the 1956-57 emphasis. Of interest for young people and camps will be *Folk Songs from Many Lands*, compiled by Tony Schwartz for Folkways Records, and taken from tapes recorded in many places. The *Burl Ives Song Book* (Encyclopedia Britannica Films, Inc.) records 150 songs illustrating the mores, exploits, and attitudes in America from Pilgrim times. If you like Burl Ives, you will find these six albums interesting.

Teachers and parents will find much of interest in the new record of Helen Parkhurst's conversations with children. *Worry and Conscience* (Alpark Records, No. 119-120, $9.75) brings out a number of facets in children's beliefs. Another record of interest to parents of

(Turn to page 31)

Modern Mimeographing Makes Pastor's Work Easier

Harold Cheney*

ATTRACTIVE church announcements, reports, and other mimeographed messages that cost little money or time can be produced simply today, thanks to advancements in mimeograph equipment and techniques.

One company has found that the average church uses the mimeograph for more than twenty different types of material in a typical month. These uses probably include letters to members, Sunday announcements, publicity releases, Bible stories for Sunday school classes, financial reports, and perhaps such things as church supper menus, holiday contribution cards, or digests of sermons.

It's axiomatic that the more the pastor, the church secretary, and volunteer workers know about the mimeograph, the more good the church will get from its duplicating servant. Not only will copy quality be high, but new uses probably can be discovered.

Here are some of the mimeograph techniques which help make attractive copy:

1. Color mimeographing.
2. Hand lettering and illustrations.
3. Use of special papers.
4. Use of paper of varying sizes and colors.

Color mimeographing, in particular, adds interest to a mimeographed message and is an easy technique. On some machines, it is not necessary to remove the black ink pad for the color run. The black pad is covered and a clean pad is then put over the cover. Color ink is then applied to the clean pad in the areas desired.

More than one color can be used at one time. It is advisable, however, to leave a small separation between various color areas so that inks do not run together.

Highly accurate registration obtainable with new machines also encourages the use of several colors. Using the simple copy positioning controls, the operator needs only a few seconds to line up copy for a second run.

On models that do not accommodate two ink pads, the black pad is removed and the cylinder covered before the clean pad is put in place.

(*Turn to page 26*)

* Training Director, A. B. Dick Company.

A. B. Dick Company Photos

Left: To block out an area of copy on a mimeograph stencil, simply place a strip of tissue paper lengthwise. The adhesive quality of the ink will hold it. Strips placed across the stencil may work off. **Center:** Inserting illustrations or copy changes by cutting a window opening and attaching the new section with stencil cement. **Right:** Use of an illuminated drawing board, letter guides, and stylus enable anyone to letter attractively.

JOHNSON'S. Emerel CLEANER

2255 gallons of HIGHly effective cleaning solution!
That's what you get from each 55 gallon drum of Johnson's HIGH-Concentrate Emerel!

High-Concentrate Emerel Means Low-Cost Cleaning!

You get as much as 4½ times more for your money! **Compare the low cost of an *effective* Emerel solution with the cost of cleaners made from low-concentrates. Simple arithmetic proves that Johnson's HIGH-Concentrate Emerel costs less to use because it gives you more gallons of effective cleaner. Practical tests prove it cleans more effectively, too.**

Cleans everything washable.

Diluted a full 40 to 1, Emerel zips dirt off walls, woodwork, everything washable. Works instantly, no hard scrubbing. Safely removes ugly soap film build-up.

Save money and do a better cleaning job with Johnson's HIGH-Concentrate Emerel. Order now from your local Johnson distributor. Or mail coupon today!

Products and services from Johnson's Wax to solve any floor care problem

ENOUGH EMEREL SOLUTION TO CLEAN 2,500 sq. ft. OF FLOORS, WALLS, WOODWORK

FREE!

Fill in and mail the coupon today!

Clip and mail this coupon now.

S. C. Johnson & Son, Inc.
Maintenance Division, Dept. CM-56, Racine, Wisconsin

Please send me FREE and without obligation enough Emerel High-Concentrate Cleaner to clean 2,500 square feet of floors, walls and woodwork.

Name_____ **Title**_____

Establishment_____

Address_____

City_____ **State**_____

Drive-in Church Services

William Folprecht

SOME were hesitant and fearful that it wouldn't be successful. Some wondered about the cost. Some felt it "might affect our own church services." But when the results were in, and ten outdoor services had been held last summer in the Capital district of New York State, the interdenominational four-city committee voted enthusiastically to recommend a second series in 1956.

The venture of faith was a cooperative one. It was the first time, we were told, that Protestant churches of Albany, Cohoes, Schenectady, and Troy had been linked in such an effort. For this reason, if for no other, this writer feels the expenditure of time, energy, and money was well-invested.

As the originator of the series for this area, the writer conferred with George Capetanios, minister of the Church of Christ, Endicott, New York, who had been largely responsible for the preparation of a similar series in that area. In addition, from Robert Horton of the Community Methodist Church, West Webster, New York, he secured information relative to a drive-in theatre worship program pastors there had arranged.

The experience of both of these other New York areas aided us tremendously as we began plans to hold our series.

Securing approval of the Evangelism Commission of the Schenectady County Council of Churches, of which commission he is a member, the writer then visited the Troy Ministerial Association. Its members voted to cooperate and to ask the support of the Troy Council. Finally, we communicated with Richard Hughes, executive secretary of the Albany Federation of Churches, and he presented the opportunity to his organization, which soon approved of its participation. Since the theater agreed upon was at Latham Circle, midway between Albany, Schenectady, and Troy, on one of the Lake George routes, and near the city of Cohoes, the pastors of those cities were asked to cooperate, too.

Securing permission from the theater management, which was very enthusiastic about the church series, *if handled on an interdenominational and cooperative basis,* three meetings of the men from each of the four

(Turn to page 62)

WILLIAM FOLPRECHT

Mr. Folprecht is the minister of Union Street Christian Church, Schenectady, New York. He holds degrees from Albany State Teacher's College and National Bible Institute, and has attended Long Island University and Franklin and Marshall College. A frequent contributor to religious periodicals, he has also served as editor of Boy Life and was in the business world prior to entering the ministry. He has served in several interdenominational capacities in addition to the pastoral ministry in his own denomination.

American Seating Folding Chairs... unequaled for comfort, durability, and safety

Rugged steel-frame construction in 4 seat styles... over 12 million in use!

American Seating Folding Chairs are unequaled for comfort. Seat styles conform to body contours, while shoulders rest comfortably against the deep-drawn back panel. There's ample sitting room, due to the extra width and depth of seats.

Made for maximum strength, front legs and back are one continuous length of triangular steel tubing; back legs are made from the same tubing. Four steel cross braces offer permanent rigidity; steel reinforcing bars, inside front legs, equalize seat-to-frame load.

The center of gravity on American Seating Folding Chairs is so located that they *cannot* tip forward in use. All metal parts are Bonderized to insure rust elimination, and followed by two coats of enamel — one coat dipped for added quietness; the other coat is sprayed and baked.

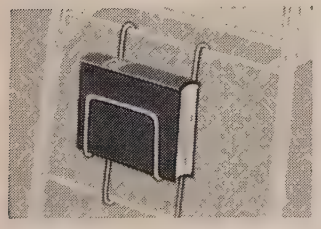
Get more details on these quality-built folding chairs. Contact an American Seating man, or send in coupon below, today!

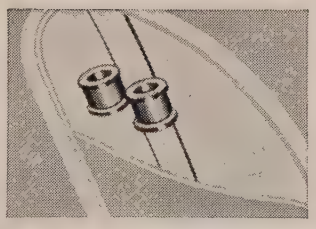
No. 80 — Wide, deep, full-upholstered spring-arch seat. Deep-formed, shoulder-fitting back panels, upholstered or steel. Reinforced with steel cross rods. Seat folds independently of chair, for back-to-back spacing of only 30 inches. Also available with arm-rests (No. 90). Clamped in units of two.

No. 54 — Five-ply birch-plywood seat is bonded to permanent body-fitting shape; securely riveted to seat stile. Stained light walnut and lacquered. Also with arm-rests (No. 64).

No. 63 — Shaped-steel posture seat with edges rolled under and reinforced. For general rugged use indoors and out. Also available without arm-rests (No. 53). Available with tablet-arm.

No. 56 — Padded, formed-plywood seat is upholstered in high-grade imitation leather. Protective metal housing around front edge, corners. Available with upholstered back (No. 57). Also with arm-rests (Nos. 66, 67).





SPECIAL ACCESSORIES FOR ADDED CONVENIENCE

From left: Book rack snaps over rear cross braces; holds hymnals and pamphlets up to 1⅞" thick. Communion cup holder (right) of metal with rubber silencers, snaps between upper and lower edges of back panel. Also available: handy storage trucks for general or under-stage use. Mail the coupon for complete catalog.

AMERICAN SEATING

American Seating Company, Dept. 16-F
Grand Rapids 2, Michigan

Please send me full information on complete American Seating Folding-Chair line.

NAME_____

STREET_____

CITY_____ ZONE_____ STATE_____

The Minister: Income vs. Expense

W. J. B. Livingston*

TWO years ago, the Home Mission Committee of Norfolk Presbytery, Norfolk, Virginia, sent a letter to each church receiving Home Mission aid, asking them to bring the pastor's salary for married men up to $4,200 plus manse. One of these churches, feeling that the $2,400 salary which they were paying plus $1,925 manse rent, utilities and car allowance—a total outlay of $4,325—was about all they could raise, called on me, as a member of the Home Mission Committee, for some assistance as to what could be done.

In talking with a representative of the church, we began to put down on paper the expenses the minister might be incurring. Taking into account the fact that he has a wife and two children, and using general figures we came to the conclusion that he was coming out about three to four hundred dollars short each year. This was a revelation to the member of the finance committee, and he agreed to take our figures to his minister and secure a more accurate accounting. The results are shown in Exhibit I.

The officers of the church were amazed to see that their minister was running over $500 in the red each year. They had talked of what a good thing the minister had: $3,000 a year plus car expense, free house and utilities, and any gratuities received. When they saw the actual figures they realized the economic burden which they were placing upon his shoulders. The salary was raised by nearly a thousand dollars.

A part of this problem can be seen in the cost of living increase as reported in the United States Consumer Price Index of June 1954. From 1925 to 1954 the cost of all consumer items increased by 53.5%. During that same period teachers, the traditional "left-outs" in the matter of pay hikes received increases of 102%. Ministerial salaries for the same period increased only 41%. This is the actual dollar problem.

Also a part of the problem is the fact that the ministers' salaries have been a neglected area of the Presbytery's business. The Presbytery has done nothing to any extent that has been a factual study of the problem followed by recommendations to the churches as to what might be done.

Another factor which is often overlooked is that the minister spends far more time in his profession than most other men. The forty hour week is unheard of in the ministry. His job usually consumes seven days a week, with only a few men taking the traditional

(Turn to page 56)

* Minister, First Presbyterian Church, Hampton, Virginia.

MINISTER'S TOTAL INCOME			MINISTER'S TOTAL EXPENSE
Salary paid by local church	$2,400.00	$1,196.00	Food, maid once weekly
Salary supplement from Presbytery	600.00	360.00	Clothing & household furnishings
Car expense allowance	600.00	1,488.95	Auto operation & depreciation
Manse rent allowance	900.00	900.00	Rent on manse
Utilities for manse allowance	425.00	425.00	Utilities for manse
Gratuities	100.00	125.00	Medical expenses
		316.84	Family insurance
		88.96	Taxes
		380.00	Church & other contributions
		50.00	Books, magazines, etc.
		100.00	Vacation
		100.00	Miscellaneous
TOTAL INCOME	$5,025.00	$5,530.75	TOTAL EXPENSE
	INCOME DEFICIT $505.75		

EXHIBIT I

In order to put the minister's income and expense figures on a basis comparable with other professions, we have included the amounts for manse rent and utilities in the income and expense sides of the ledger. Actually, these funds do not pass through the minister's hands, either as income or expense.

What is a Minister?

Ministers come in assorted sizes and denominations. Some wear their collars frontward, others backward. Some wear vestments in the performance of their duties; some do not. But underneath these purely external manifestations there is a personality of deep understanding —a personality born, trained and educated to lead and enrich the lives of others.

Ministers are the spiritual leaders throughout life, from baptism to final rites. Joining man and woman together, ministers are master "knot tie'ers", liaisons of happiness!

Ministers are conservative in the way they live, yet spare nothing in the performance and devotion to their work. They are emblematic of that which cannot be seen, but only felt. They are mortals symbolic of an ideal, material leaders of the greatest of all intangibles.

Unlike many parishioners, ministers face tomorrow realistically. Back in 1900 a group of Minneapolis clergymen, realizing that ministers are the best insurance risks in the world, and therefore entitled to lower rates than the general public, organized Ministers Life—the only company that provides *complete* insurance protection for ministers including Life, Endowment, Accident, Sickness and Hospital coverage. That's why, today, Ministers Life is the largest organization of clergymen in the country—a mutual union whose sole purpose is to provide tailor-made insurance programs to fit the exclusive needs of the ordained clergy.

Ministers Life
AND CASUALTY UNION
A Mutual Insurance Company

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Religion in the British Isles

Albert D. Belden*

New Church Dignitaries

THE Archbishopric of York, left vacant by the lamented death, at a ripe old age, of Dr. Garbett has been conferred upon Dr. Arthur Michael Ramsey, Bishop of Durham. The new archbishop is only fifty-one years of age—unusually young for such a preferment—and some hold that this points to a probability of the Primateship of Britain—Canterbury—after Dr. Fisher. He has been described as "a moderate high churchman, a man of deep learning and an undoubted friend to the cause of church unity." Nevertheless his appointment was vigorously criticized in certain quarters of the Church of England, notably by the Church of England Newspaper. Dr. Wand who recently relinquished the Bishopric of London has been succeeded by Dr. Montgomery Campbell from the See of Guildford, at the age of sixty-eight.

Death of R. J. Campbell

Few preachers of the modern age won so completely the love and gratitude of the Christian public of Britain as did Reginald John Campbell. During his ministry at the City Temple, London, in succession to Dr. Joseph Parker, from 1903 to 1916 he exercised one of the mightiest ministries in the history of nonconformity. (Incidentally Dr. Campbell preached the ordination sermon of the present writer, at Dr. Parker's first Church, Banbury, in 1908). It was a great blow to his following when Dr. Campbell went over to the Church of England. Although his ministry there lacked the sensational brilliance of his Brighton and City Temple days, nevertheless as Chancellor of Chichester Cathedral he exercised a very wide and profound influence. His memory will always cause those who knew him to thank God for such a servant.

Women Leaders

For the first time in its history the Congregational Union of England and Wales will enjoy in its new year the chairmanship of a woman, Elsie Chamberlain, wife of a Church of England Vicar, and an assistant of the Religious Department of the British Broadcasting Corporation.

By a curious coincidence the London Congregational Union is enjoying similar leadership in the person of Mrs. J. Rider Smith.

All this may be unusual but it is very healthy and should be a great encouragement to that great host of God's good women without whom all churches would find it hard to carry on.

Primacy of Prayer

The Congregationalists have recently formed a Prayer Fellowship on a denominational-wide scale. Nearly 1,200 churches have joined it and appointed a Prayer Fellowship secretary in each case. A special handbook provided for guidance in the prayer life has already sold 39,000 copies. Orders for a further 5,000 have come from overseas.

The word overseas reminds me that it should be reported, regarding the International Congregational Council, that the secretaryship has been vacated by Dr. Sidney M. Berry in favor of Ralph F. A. Calder, who earned golden opinions as Secretary of the Colonial Missionary Society, the name of which has now been appropriately changed to Commonwealth Missionary Society.

A Lord Mayor's Pledge

A recent refreshing incident in municipal life is worthy of wider circulation. W. E. Walker, Alderman, Sheriff, Licensing Justice, and eventually Lord Mayor of Norwich, England, bore witness that in the whole of his distinguished career he had never found it necessary to "break the pledge of total abstinence (from intoxicating liquor) that I signed at the Band of Hope in my boyhood days. When Princess Margaret visited Norwich she very graciously followed my example at the official luncheon."

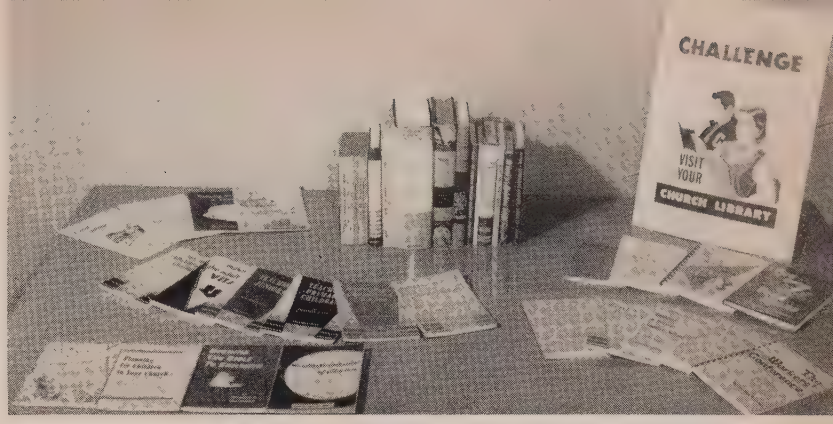
Weatherhead and Church Unity

The present minister of the (Congregational) City Temple is just half-way through his year of office as President of the Methodist Conference—a unique combination of positions. It is not surprising that in a trenchant review of Methodism he took the opportun-

(Turn to page 30)

* Photo and biography of Mr. Belden appear on page 7.

The Ministry of the Church Library



A good church library such as this may be started for as little as $50.00.

Darrell K. Wolfe*

THE church library can be a most valuable partner in the ministry to any congregation. With a little careful planning and a reasonable amount of business management it can answer the needs of church officers, church school teachers, fellowship organizations of the church, and individuals when they plan anything from a five-minute talk to a year's program of stewardship or evangelism. With the continuing upswing in levels of education, more and more church members turn to books when they need special guidance or technical information. Best of all, your church library can be a warmhearted and confidential counselor to souls in trouble. It is truly an associate minister.

The church library, however, should be a great deal more than the accumulation of a quantity of books. Probably the greatest tragedy that can befall a library of any size is to allow it to become a noble depository for unwanted family volumes. Second to this, and equally disastrous, is to allow the library to serve as nothing more than intellectual decoration for an unsightly wall. Competent authority in the local church, such as the vestry, session, or the board of church officers, should make a formal decision and enter into the establishment of the church library with as much sincerity as they investigate the purchase of new stained-glass windows or a carpet for the sanctuary. The church library demands competent management and it requires consideration equal in quality to that necessary for the total ministry of the church.

The decision to establish a library should include the adoption of a system of management and reports. The congregation should receive an annual report and the minister or other business manager of the church should be informed about the circulation, financial, and accession record once every month. These reports should be compiled by the librarian from her records.

(Turn to page 42)

An excellent library, selected for use of Disciples of Christ Churches by a committee of experienced editors and ministers. Cost is approximately $200.

Posters such as these help to promote the church library.

* Director of The Bethany Press. Library supplies mentioned in this article are available from The Bethany Press, Box 179, St. Louis 3, Missouri.

Priming the Preacher's Pump

David A. MacLennan

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

"WHEN is a preacher not a preacher?" Dr. Norman Goodall, eminent British leader in the world missions movement and himself an effective preacher, raised the question and recalled the stock answer a few months ago. He was broadcasting on this theme on the famous highbrow Third Program of the British Broadcasting Corporation. "When is a preacher not a preacher?" Answer: "Nine times out of ten."

It sounds like the Sunday dinner menu in many North American homes: roast preacher. Yet every preacher, or nearly every preacher says harsher things about his own failures to communicate the gospel than even a sarcastic critic. Here's one an eighteenth century curate recorded concerning his own pulpit anaesthesia: "Sleep at my bidding crept from pew to pew." But let the pew occupants face it with us: some "patients" are more easily anaesthetised than others. Dr. Goodall recalled seeing many worshipers settle back into their seats in a relaxed position, eyes downcast if not closing, with an expression which said in effect: "If it's the last trump wake me; otherwise do not disturb!"

Preaching is a mysterious business. Our British colleague acknowledges this even while he discloses something of its ultimate secret in his definition: "Words that become spirit and life because they emanate from the Word." But let no herald of Christ engage in too much self-disparagement. Always with us are critics who find us easy targets. We are in an exposed position, and frequently vulnerable. But even an eloquent orator like the late David Lloyd George expressed profound wonder and admiration for the preacher who once, perhaps twice every week, must come up with a new message on the one eternal theme.

Hear now a confession. A few weeks ago I delivered my soul (including an entire file-folder) on the Christian conquest of fear. My divisions were two: first I passed on some common-sense suggestions which I frankly stated were circumference or peripheral as far as the central truths of the gospel are concerned. Main division two related to the center, that is, to Christ's cure for the disease of anxiety. Here I used, with due acknowledgment of the source, Paul Tillich's analysis of the sources of anxiety. You can see the outline under sermon seeds. Next day in conversation about another matter, one of my keenest younger laymen, alumnus of Groton and Harvard (but he bears up bravely under this handicap) spoke of the sermon. "Interesting," he said, "but my criticism would be you spent too much time on the introduction and too little on the Christian remedy."

Not just because I seek always to be Dale Carnegie with parishioners (agree with thine adversary quickly, particularly if he's a subscriber), I concurred in the judgment. At home, my wife and I had already reached this conclusion. But my ego was not permanently crushed, because another first-rate person who overheard his fellow-laymen's comment went home, grew increasingly indignant that any man of his fellow-member's profession (businessman) and age (early thirties) should presume to tell an ex-homiletics teacher and a veteran preacher how to prepare his sermons! He sent along a copy of a comment card distributed at motion picture previews. You may have seen and used one. It has spaces for checking against the following ratings: outstanding, very good, average, with additional generous space for remarks which would permit the critic to use such vulgar terms as "stinking," "lousy," "grade D," etc. My second friend wondered if the church should print up a batch and place them in the pews. Think what consistently low or consistently high ratings would do to us! In any case I still think our calling the most glorious, and I still intend to be a more effective preacher. B. Tobey's cartoon in a recent *New Yorker* voices my sentiment toward you, my brother preacher, and toward myself. Picture showed the rector seated at his desk in the vestry, with the boyish assistant, completely vested for the service, moving toward the chancel with the book in hand. The venerable parson genially commands his junior associate: "Pour it on!"

(Turn to page 63)

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Vacation in Alcohol Studies

Milton Thomas*

NIGHT had settled upon the campus at Juniata College. Each campus light cast its halo-like softened ground-bound stars. Near one of the buildings a constellation of twinkling lights were shining down on a gathering of some hundred men and women of all ages. Most of them had various numbers of beans in one hand as each plied someone else with a series of questions. Confidentially one might be asked, "Do you still have all of yours?" The reply, "No, I lost—Oh!!!!" It was a game in which if one answered with a "yes" or "no" he had to surrender one of his beans. Then again the group was milling around. "I'm looking for a woman who lives in one of the northern tier of counties of the state."

These were simply get-acquainted games at the party that first night at the Pennsylvania School of Alcohol Studies. Later drinks were to be served—exquisite non-alcoholic fruit punch—together with sweet cakes. There was music as a few young fellows plucked the strings of their various instruments. And of course there was talk: friendly exchanges between new acquaintances, pleasant greetings as old friends met, and just the chatter that brings a satisfying day to its close.

This was the second summer session of this school which I had attended. The other had been some half dozen years earlier. I had driven through the charming hills and valleys of the Keystone state that day in early summer. The everchanging panorama of central Pennsylvania makes driving a pleasure and the William Penn highway is a masterful piece of construction.

It seemed that I had reached the campus just a fraction of a minute before the registration period closed and we gathered in the small chapel that afternoon for the opening session. President Ellis of the college brought us his personal greetings, necessary announcements were made and some of them emphasized. The system of bells was explained so we would go where and when properly. Dean W. Maynard Sparks gave us an orientation of the school, especially intended for the newly enrolled but needed as well by us who were returning for another session. He was efficient. I had never seen him before. Dr. George Dunkelberger had been dean when I was there the other time. Both were college teachers and administrators during the regular school term. But now Dr. Dunkelberger was retired after his part in founding the alcohol school and serving many years as its dean. He was certainly given a rousing ovation when he was presented. With quaint Dutch humor he took us to his heart.

At the evening session Dr. B. E. Ewing, an official of the alcohol school and State Superintendent of the Pennsylvania Temperance League, gave what was known as the Decennial Address. This happened to be the tenth session of the Pennsylvania School. He surveyed its founding and something of its contribution during the decade. This address was followed by the get-acquainted lawn party. Later other social functions were to give tone to the school.

As the party closed we found our ways to our various dormitory rooms for the night. After all, the rising bell would ring at 6:30 in the morning and breakfast would be at seven. It was a pleasure for some of us, who had been out of college for more years than we like to confess, to get back into such a routine again. The thing we missed however was being told when the lights must be out and things had to be quiet. For that reason it wouldn't quite be like college. But there I was once again in a single bed, in a plain but cozy college dorm room, up two flights of stairs, dropping off to sleep. I could see the alternate dark and light masses move back and forth as the campus light below shone through one of those ancient trees onto my window. And then came sleep.

And morning came too. I never wait for rising bells so even before it rang I was up and went to the men's room to shave. But Dr. Dunkelberger was there ahead of me. And before I left the others started coming. There was plenty of laughing and joking. There would be a lot of joshing anywhere Gervin Smith happened to be.

You see Gervin Smith was the Temperance League representative for my own local area. Yes sir, a professional temperance worker. He never wore a long-tailed

(Turn to page 47)

* Minister of a four-point Methodist charge, Clintonville, Pennsylvania.

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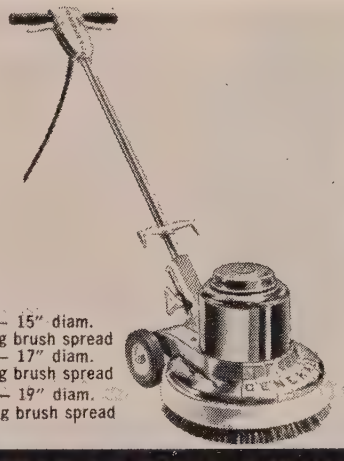

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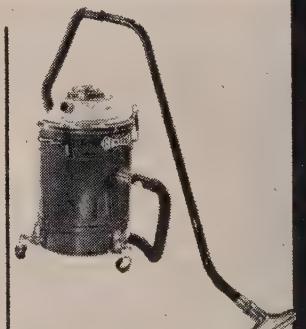

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Three Generations of Service to the Church

Modern Mimeographing Makes Pastor's Work Easier

(From page 14)

Illustrated Sunday bulletins are very popular. Four page folders with a drawing of the church or a religious symbol on the cover are simply turned out on the reliable mimeograph.

It is not necessary to make a new stencil drawing for each week's bulletin. Photographically reproduced stencils can be provided from your drawing.

Also, there are many drawings with seasonal motifs available for tracing. These include suitable religious and holiday illustrations.

Another alternative is to obtain stencil sheets containing a variety of illustrations which can be used separately. The person preparing the stencil cuts out a window opening, applies stencil cement around it, and lays in the inset, allowing the cement to dry.

Illustrations are obtained by placing a drawing under a stencil on an illuminated drawing board. Soft light comes through the paper and stencil, making tracing easy.

Another great aid is a lettering guide, available in a variety of sizes and styles. Any person can letter like a professional with a stylus and lettering guide.

One of the developments which has been most important to fine mimeographing is a new ink which dries instantly on many papers. This permits high-speed runs up to 180 copies a minute and also make it practical to mimeograph without offset.

Pastors also should know about the variety of stencils offered for special mimeographing needs. There are more than sixty sizes and types of stencil sheets available, including small sizes which make it more economical to mimeograph post cards and small sheets.

There are many features of modern mimeograph machines which make all copy work easier and faster. For example, copy positioning is simplified by easy-to-set levers which move copy up, down, or sideways on the page.

In addition, modern mimeographs ink easily, count copies automatically, and jog the paper in the receiving tray.

Good mimeograph copy, of course, starts with the typewriter and stencil. The operator should be sure that the type is clean and the typewriter in good working condition.

Careful planning before the stencil is placed in the typewriter is important. To assure an attractive layout for a Sunday bulletin or a program, a dummy can be prepared and slipped under the stencil sheet on the drawing board. To locate starting points for typing and hand-writing, a very small dot of correction fluid can be placed on the stencil sheet at all key starting places.

Preparation of four-page folder bulletins on an 8½ x 11-inch sheet is simplified by cutting a special stencil in two so that half pages can be typed separately. The two parts are put together again with stencil cement.

Once planning is completed, the typewriter should be prepared for stencil typing. This includes cleaning the keys, setting the lever for stencils, and moving the rubber rollers on the typewriter paper bail to the sides so they will not roll on the typed area.

Put a cushion sheet, glossy side up, between the stencil and the backing and roll the stencil sheet assembly into the typewriter with the backing next to the platen. Be sure the stencil is centered in the typewriter. Straighten it the same way as a sheet of paper, taking care not to wrinkle or crease it.

Type, using a uniform staccato stroke. Hit periods and commas more lightly than in ordinary typing.

Correct each character separately, covering with correction fluid and letting the fluid dry. Then use a slightly lighter than normal stroke to type over the corrected areas.

Now place the stencil on the machine. The backing sheet side should be up. Close the stencil clamp, tearing off the backing sheet along the clamp.

Holding the stencil on each side, about four inches from the bottom, lay it carefully over the ink pad. Avoiding the stencilized areas, remove any wrinkles by pushing them to the outside and toward the bottom of the stencil. Close the stencil clamp. The machine is now ready for operation.

It is very easy to file a stencil for future use. If you use ink which is water soluble before drying, the stencil should be washed in water. When using oil-base inks, file the stencil in an absorbent file wrapper.

CONFERENCE FOR CHURCH BUSINESS MANAGERS

The General Board of Education of the Methodist Church is sponsoring a conference for church business managers to be held in the First Methodist Church, Oklahoma City, July 11, 12, and 13, 1956. While this conference is primarily for the training of Methodist business managers, a limited number from other denominations will be accepted. If you hold the position of business manager or similar title you may wish to attend. **Church Management** will be glad to forward your communication to the proper source.

Filling Empty Pews the Parish Paper Way

DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

A parish paper competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively. A parish paper fills empty pews and keeps them filled.

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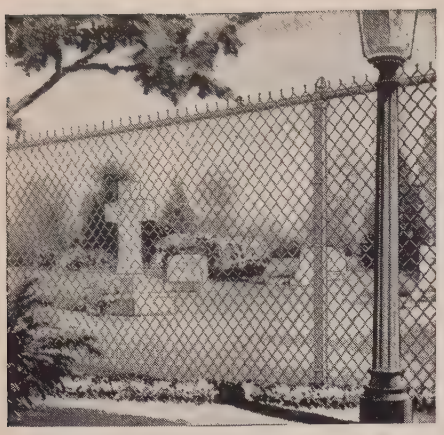
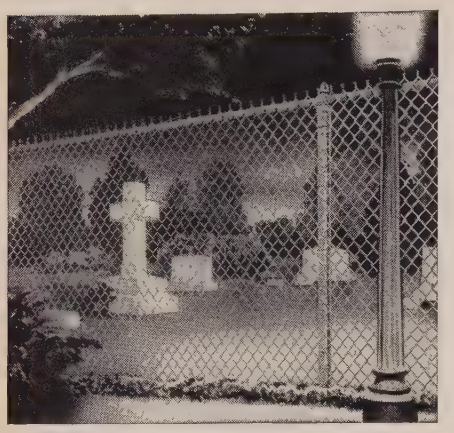


DAY & NIGHT



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Radio, TV, and Religion

T. C. Whitehouse*

The Television-Radio Audience and Religion by Everett C. Parker, David W. Barry, and Dallas W. Smythe. Harper & Brothers, 464 pages (including 110 charts), $6.50.

CLERGYMEN, with the probable exception of those in New Haven, Connecticut, will not queue up at their favorite bookstores to purchase *The Television-Radio Audience and Religion* (hereinafter shortened to *TRAR*).

Even New Haven pastors may read it for the wrong reason. Since it deals rather exhaustively with the history and present life of New Haven and its people, it will have a subsidiary sociological interest for them, quite apart from its concern with radio and television.

But the book should be widely read, not only by clergymen, but by all whose concern is, or ought to be, with the impact of the Christian gospel on our society. The book was costly in both money and man-power, but this investment in research will be justified by a wide reading.

Peripheral Considerations

The picture which New Haven clergymen see of their relationship to mass communication media is not flattering, but it is doubtless representative of clergymen as a whole. " . . . the clergy of _____ were less exposed to the mass media than perhaps any other professional group, were inclined to discount the influence of the media in their parishioner's lives, and in general were ready to continue to minister as though these media did not exist."

The blank space could reasonably contain the name of any American town or city. For clergymen in general, "the mass media are only on the periphery of their conception of the ministry."

Wedding of Scientist and Religion

TRAR is an exhaustive, scientific, and convincing examination of the viewing and listening habits of folks in New Haven, Connecticut. The best insights and techniques of the social scientist have been effectively employed in the service of the church. Objectivity is the keyword throughout the volume; this is not an apologetic in any sense.

Seventy pages are devoted to a history and analysis of the people in New Haven. Twenty-five pages are given to the consideration of what Protestant clergymen think about radio and television, and what they do about it, both from the standpoint of their participation in the audience and their own broadcasting. (Actually, clergymen listen to and view about the same programs most other people do.) Forty-eight pages are set aside for the analysis of the general television and radio audience: who own sets, what they do with them.

The largest section, 148 pages, deals with depth studies of individuals. Tape recorded interviews in New Haven homes provided the material for these case-histories.

Section V, consisting of two chapters, concludes the book with a consideration of A Strategy for Religious Broadcasting.

Important Conclusions Reached

This is Everett Parker's second book. In 1950 Harper's published *Religious Radio* which he co-authored with Ross Snyder and Elinor Inman. That book dealt with the philosophy of Christian broadcasting and the content of programs. Now, it is interesting to see how many of the ideas set forth in that earlier volume, without benefit of surveys, are confirmed in *TRAR*.

For instance, that communication is between the broadcaster and one other person. "Insofar as the concept of 'mass' implies a large number of precisely similar discrete units, the term applies to media rather than the audience."

Religious broadcasters pay too little attention to the constitution of their audiences; give too little consideration to varieties of programming to meet varied audiences.

Church services on the air? " . . .

* Pastor, Third Avenue Methodist Church, Columbus, Ohio, and chairman of the Ohio Area Radio, Television and Film Commission of the Methodist Church.

the clergyman who presents on the air a duplication of what he presents from the pulpit will have as his audience about the same group as those who will come to church to hear him . . . for the greatest majority of programs of this type, the audience even in numerical terms in a town such as New Haven does not seem to be much larger than a fair-sized Sunday morning congregation."

This list of confirmations could be extended.

The Challenge is There

Even if the price, the size and the seriousness of *TRAR* causes individual pastors to shy away from it, the radio-television committees, the heads of denominations, and others should encourage its use in ministers' meetings and similar gatherings.

"Three out of five households (in New Haven) watch or listen to some religious program with regularity." That in itself is challenge enough.

As a matter of fact, those who do religious broadcasting in New Haven explicitly say that they intend to employ these media "to effect fundamental changes in character and in religious and ethical belief." As *TRAR* points out, this is a unique ambition among broadcasters. As such it calls forth far more insight, skill, and devotion than religious broadcasters have possessed before.

If we are to avoid the implicit dangers in broadcasting, we must take a new long look. *TRAR's* most helpful statement is this, "We predict that a clear and precise statement of policy in relation to each program now sponsored by religious groups would be a long step toward either making the program more effective or discarding the program as an inadequate means of implementing policy."

These are great means at our disposal, but we must never forget that we serve an even greater end.

TRAR will serve as a solace to those pastors who have taken religious broadcasting seriously, as a vital stimulus to those who have considered it as of peripheral importance, and as a source of direction to Christians in general who have concern for the many new voices that the communications revolution of the last sixty years have brought.

Certainly we can assent to this, "More than any other agency using radio and television, the churches have an obligation to use them constructively and in strict accord with the fundamental principles for which they stand."

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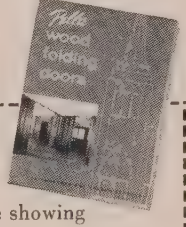

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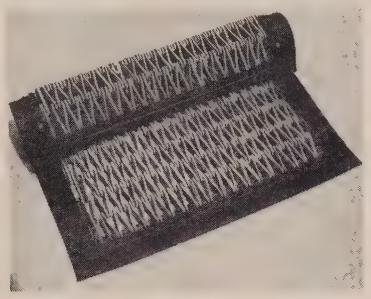

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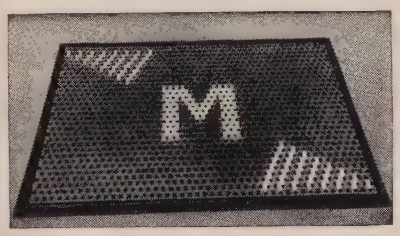

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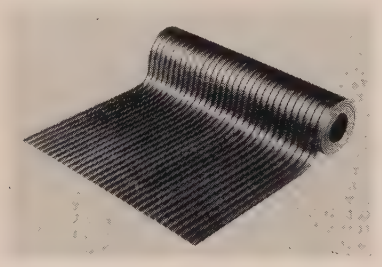

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Religion in the British Isles

(From page 20)

ity of uring the independent bodies, Congregationalist, and Baptists, to consider embracing "the Methodist way."

It is of course high time that one Free Church of England should come into being. A generation ago, the Baptist leader, Dr. Shakespeare, raised the same banner. But it will scarcely come by the adoption of one type of order. Uniformity, even in so effective a church polity as Methodism, is not the way. We must learn how to let each section bear the peculiar witness of its own great principle while including them all under one roof and in one closely cooperating fellowship. It is to be hoped that Dr. Weatherhead may have started something that will distill the true type of unity.

I.T.A. Religion

Under the Television Act 1954, the Independent Television Authority was charged to appoint a committee to give advice on matters of a religious nature.

In cooperation with the Central Religious Advisory Committee of the B.B.C., the I.T.A. has now selected a panel of three consultants—Canon R. W. Heaton (of Salisbury Cathedral), John Marsh, Principal of Mansfield (Congregational) College, Oxford, and Monsignor C. A. Tomlinson (Roman Catholic Chaplain to the University of London). A religious program from 7 P.M. on Sunday evening is thus assured.

Alabama: British Comment

I think readers across the ocean might wish to see the following comment of one of our best known religious weeklies on what is generally felt to be in Britain, the "Alabama Scandal." Headed "The Law and Gospel Defied," the comment proceeds:

> The University of Alabama has gone against both the law and the gospel—in the view of British Christian observers—in its refusal to allow Miss Autherine Lucy, its first Negro student, to attend its classes. Our concern here is with the gospel aspect of the matter, and we have a right to express deep regret that a State of modern America should show itself to be so backward in acknowledging a primary law of Christian brotherhood. Alabama's defiance of the Federal law is a question which Americans must argue out among themselves. This is not a case for mere angry denunciation. American statesmen are faced with a really serious problem. A law may be passed, and yet situations may arise in which the law could only be enforced, apparently by the exercise of mere physical power. It is doubtful whether this would be wise statesmanship in view of the unity and strength of the Southern opposition to the non-segregation law. At least we may hope that the Federal Government will itself stand immovably upon the law. It is a world advance that anti-segregation should have been written into the United States Statute Book.

Settled at Last

Knowing how many Welsh folk manage to get overseas, and how often they feel rather homesick, I fancy they might like to read the following:

> At long last Cardiff has been "officially" acclaimed the Capital of Wales. Thus end years of struggle, debate and rivalry. Last year the local authorities, including parish councils in Wales and Monmouthshire, were asked to nominate a capital. Of the 181 local authorities 134 voted in favor of Cardiff. The city itself, however, preferred to have this ratified by Whitehall—after all, the voice of the Mother of Parliaments, even though it be "over the border," would add weight to the voice of Wales itself. It is rather fitting that all this should have happened during the tenure of office as Home Secretary of a Welsh-speaking Welshman—and he, incidentally, a North Walian! The name of Lloyd-George is forever linked with Wales, and it must have been a source of great pleasure to Major Gwilym Lloyd-George to give the final sanction to the declaring of Cardiff as the capital of Wales.

World Poverty

An important meeting on "Christians and World Poverty" was held in London on February 9th at Friend's House. It was under the auspices of the United Nations Association (Christian Organization Committee). Mr. C. A. Joyce was chairman and the speakers were Father Agnellus Andrew, Edward Rogers of the Methodist Christian Citizenship Department, and the Bishop of Colchester.

Mr. Rogers' presentation of world poverty was deeply moving.

> The nineteen richest countries of the world (the United States, Western Europe, Australia), which contain sixteen percent of the world's population, enjoy sixty-six percent of the world's income.
>
> The fifteen poorest countries of the world (in Asia, Africa and Latin America) which contain half the world's population, receive nine percent of the world's income.

The average annual income per head in South and South-East Asia is fifty-five dollars a year. The average annual income per head, computed on the same basis, is 773 dollars in Britain and in the United States 1,453 dollars.

On the average, the citizen of the United States receives and consumes in a fortnight what the average citizen of South and South-East Asia receives and consumes in a year.

In terms of the latest figures available (1954), one person in three of the working population of the world receives less than seventy pounds a year.

The daily minimum calorific requirement for the world citizen today is 2,200 calories. Sixty-six percent of the world's citizens are receiving less than that. Two-thirds of the population of the world receive less than the minimum calorific requirement. Twelve percent are on or just above that level.

Malnutrition (Mr. Rogers emphasized the sharp distinction between this and actual starvation) prejudices the health of eighty-five percent of the world's population.

The average overall death rate in Asia is thirty per thousand of the population. In Europe it is thirteen.

There are 1,200,000,000 illiterates in the poorer countries of the world.

What about Christian brotherhood in a world like that?

Recordings for the Church

(From page 13)

young children is *The Christopher Recordings on Sex Instruction,* produced by the Christophers. (33⅓ rpm, or four 78 rpm records, with manual and guide. Sale, $1.50) It gives suggestions on the approach to sex education, stressing the spiritual as well as the physical aspects. It is recommended for parents, but should not be used with children.

A new resource for church work with the blind is the recorded *Sunday School Lessons,* based on the Tarbell Teacher's Guide and produced by the Microgroove Talking Book for the John Milton Society. It is designed for young people and adults.

Because of the rising interest shown in pre-recorded tapes, we should make mention of a new publication, *A Directory of Recorded Tapes,* put out three times a year by the M. and N. Harrison Co., 274 Madison Ave., New York 16. It lists materials in thirty-four different categories, and contains a number of interesting articles on the medium. This is one of the "growing edges" in the religious recording field.

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Architects and Churchmen Meet in Atlanta

(From page 9)

of the old Interdenominational Bureau of Church Architecture and the *Christian Herald.* The publication provided the space for the meetings and financial assistance during the period of organization. It now consists of registered architects who specialize in church design, together with a few non-architects who have been honored with associate membership because of their contributions in this area. The guild elects its own members and officers, and has a corporate existence apart from the Bureau, with offices in Washington, D.C.

The Bureau of Church Building is composed of denominational representatives who work with and through the director. Its work is largely educational. It publishes books and other literature in the field, conducts conferences on the subject, offers a mail consultative service, and in some instances gives a localized field consultation service.

The most spectacular work of the two organizations is the joint meeting held in some selected city each year. These were rather sparsely attended meetings at first. But as the church building programs grew these meetings became important gathering places for folks interested in new church construction. They have grown in popularity and resources, and cities seek the privilege of entertaining the convention.

Atlanta Meeting Successful

The meeting held in Atlanta, Georgia, at the Biltmore Hotel on March 7-10, 1956, was by far the most successful meeting. It brought the largest attendances, the program was the most thorough, and the mechanics of the program were carried through most effectively.

It is well to understand that the annual meeting is a three-pronged affair. First, there is the program to which delegates and local people are invited. Second, there is the exhibit of architects' work. These are mostly designs of new church buildings under construction or recently constructed. They are displayed for the public and are judged by competent judges. Third, there are the commercial exhibits of trade houses and craftsmen. These are open to the public and provide a continual source of information.

The meeting in Atlanta showed progress in each of these three areas. The registered delegates and visitors were sufficient to make it possible to carry on a well defined series of panel studies in specialized fields. Seven workshops were set up under competent leadership. These were:

1. Building for Christian Education
2. Fine Arts and the Church
3. Audio Visual Aids and Church Building Design
4. The Setting for Worship
5. Church Site Selection and Utilization
6. Organization for a Church Building Program
7. Church Plant Extension and Remodeling

The panels had two sessions each and then submitted their findings at plenary sessions.

The plenary sessions brought first-rank speakers on themes connected with church building. The theme address at the opening of the session was given by Walter A. Taylor, Director of Research and Education of the American Institute of Architects, Washington, D. C. His subject was: "The Spiritual Function of a Church Building—an Evaluation." The convention summary address, which gave a spiritual climax to the meeting, was given by Professor Clifford L. Stanley of the Virginia Theological Seminary, Richmond, Virginia.

Church Building Awards

The architectural exhibits, and the awards for the best presentations, are always an important part of the meeting. Interest was high at this session because of the large number of mounts submitted—more than two hundred of them. This gave the judges—Architect Arland Dirlam of Boston, Reverend Edward S. Frey of the United Lutheran Church of America, Reverend S. Turner Ritenour, Chairman of the Christian Education Committee of the National Council of Churches—a busy time. The awards as finally made and announced were as follows:

Class I. Churches Seating More than 300

First Prize: No award

Second Prize: Navy Chapel, Miramar, California. Architect, Richard J. Neutra.

Third Prize: Good Shepherd Lutheran Church, Easton, Pennsylvania. Architect, T. Norman Mansell.

Honorable Mention: First Methodist Church, Honolulu, Hawaiian Islands. Architect, Alfred Preis. Concordia Lutheran, Rochester, New York. Architect, Maurice Salo. St. Philip the Apostle, Clifton, New Jersey. Architect, Arthur Rigolo.

Class II. Churches Seating Less Than 300

First Prize: Presbyterian Church, Vero Beach, Florida. Architect, Harold E. Wagoner.

Second Prize: Concordia Lutheran Church, San Antonio, Texas. Architect, Henry Steinbomer.

Honorable Mention: Italian Christian Church, Washington, D.C. Architects, McLeod and Ferrara.

Class III. Major Additions or Alterations

First Prize: None
Second Prize: None
Third Prize: Friends' Community Church, Alhambra, California. Architect, Harold Zook.
Honorable Mention: First Methodist Church, Minneapolis, Minnesota. Architects, McEnary and Kraft. St. Matthew's Episcopal Church, Pacific Palisades, California. Architects, A. Quincy Jones and F. E. Emmons.

Class IV. Religious Educational Facilities

First Prize: First Methodist Church, Honolulu, Hawaiian Islands. Architect, Alfred Preis.
Second Prize: Evangelical and Reformed Church, Raleigh, North Carolina. Architect, Carter Williams.
Honorable Mention: Methodist Student Center, Austin, Texas. Architect, Henry Steinbomer.

Class V. Combined Master Plans (Model)

First Prize: First Evangelical United Brethren, Santa Ana, California. Architect, Frederick Hodgdon.
Second Prize: St. Paul's Evangelical & Reformed Church, Harrisburg, Pennsylvania. Architects, Eshbach, Pullinger, Stevens and Bruder.
Honorable Mention: First Presbyterian, Niles, Ohio. Architect, Donald L. Bostwick. St. Matthew's Episcopal, Pacific Palisades, California. Architects, A. Quincy Jones and F. E. Emmons.

The trend in church building designs is now definitely toward the functional. The bizarre and extravagant, so noticeable during the past few years, are being succeeded by buildings which are built for use of active parishes. Good educational and social rooms are becoming an important "must" in such designs.

In pointing out that the designs were more conservative than previously Mr. Dirlam said: "The designers are not straining at the unusual nor using the stark nakedness of the box type."

The Commercial Exhibits

For the casual visitor the commercial exhibits may be the most interesting feature. For here you find displayed the latest and best in church equipment. Building materials shown included roofing, windows, floors, bells, lighting, partitions, chairs, etc. etc. There were forty exhibitors at this meeting. These included four publications which serve the field. *Church Management*, you may be sure, had an important part. Many of the exhibitors are our advertisers, as you will see from the pictures which accompany this story.

The Conover Award

In recognition of the splendid contribution made by the late Elbert M. Conover, one of the founders of both the bureau and the guild, an annual award has been set up. At each annual meeting some individual is named to receive that award. At the 1956 meeting the honor went to C. Harry Atkinson, Dr. Conover's successor and present director of the Bureau of Church Building. Dr. Atkinson by his experience and interest is well qualified for the distinction. We are glad to add our congratulations.

The 1957 Meeting

An invitation to come to St. Louis, Missouri for the meeting in February 1957, has been accepted. This will bring the message of good church buildings into the crowded metropolitan area on the Mississippi where so much new church building is being projected. Watch for the latest trends in church building as we report these meetings, year after year.

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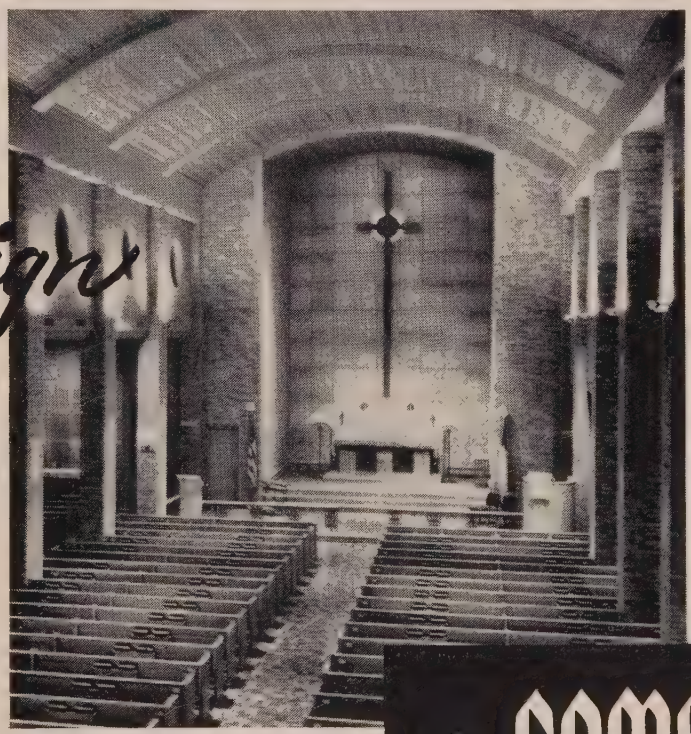

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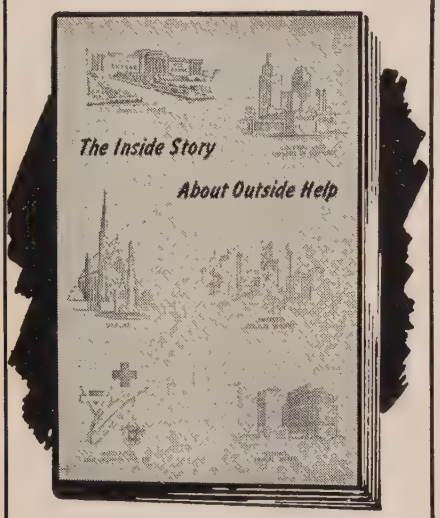

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Some Films I Would Use and Why

(From page 12)

Lutheran school, but it is typical of the colleges of every denomination, and there is no denominational emphasis. The emphasis is Christian; the accent is on the church.

Here is a film for a roundup of teenagers and their parents. Yes, the twelve-dollar rental will be well spent if you can get this group out to see this film. All are thinking of college; some are moving close to decisions. Why not get in a word for the church college before all this thinking gets crystalized into preferences and decisions?

A nice dinner ought to do it. Set the whole thing up by grades, with a few "kids" from each grade forming the general committee on arrangements. Develop a slogan, or theme, for this affair. Let this committee do the planning. Have the young people invite their parents to their program. Let it be a case of youth doing something for their parents.

Don't overload the program. Eat; have a little fun around the tables; show the film; go home. That's it. Don't try to harvest new attitudes that same night. Give them time to grow. Next year show another film. (Write me if you need a nomination.) Reaping comes after planting. (A Cathedral Films production; widely available; B&W)

World Missions

Our theme was "Christianity's Answer to Communism in Southeast Asia." We picked out three laymen to form a panel. We got the film *In the Face of Jeopardy*, and when it came we showed it to this panel of men. We discussed the film and the subject and planned our procedure. Thus we set up a meeting for the men's club of the church.

Supper over, the panel members gathered around a table up front. The associate minister presided, calling on the panel for little speeches about the way the film treated the subject. After fifteen minutes of this, which served as an introduction, the film was shown.

We used the colored version of this intense and dramatic film. It hit the men where they lived, and sometimes thought. You could tell it by their faces. After the film there was a question period. Some were put to the whole panel; others to specific members.

Two things were obvious: Men are interested in missions when you can get their attention. Context can get their attention. We tried to provide that: dinner, panel, and good film.

Here is a two-fisted film about a heman, a tin dredge operator in Malaya. Suddenly missions make sense to him; just as suddenly they can make sense to a lot of men in our churches if we can get them to sit still long enough. And they are a lot more likely to sit still for a post-supper film than for a speech. Try it and see. You can do better than we did.

This film is equally good for your college-age youth, for your women, for your adult classes, and for the service clubs of your town. (Produced by Broadcasting and Film Commission, NCC; available widely from film libraries; rental $12.00; running time 28 minutes)

Housing the Aged

Every life has two ends—youth and old age. Until now the church has been youth-centered. The aged have been neglected, and no neglect has been more tragic than that of housing. The twenty-five-minute B&W film *A Place to Live* is the best film to date on this subject.

The story: A father comes to live with his married daughter. He has retired. His wife has died. He is alone. All looks good at first. Economic difficulties and emotional situations begin to create tension. This strain begins to destroy the family. What to do? This couple wants to be both good children and good parents. The two roles can't be lived under one roof, it seems. They seek counsel, and the film then moves to housing for the aged, showing a home where good standards have been met. This film gets into the psychological texture of the problems. It is not superficial.

Here is a film to help alert pastors to do something about one of America's number one problems. Official boards should see the film. Why not round them up for it? Equally good for a general congregation; use it Sunday night. Use it with your couples' clubs, your adult classes; and recommend it to your service clubs. It has good technical qualities, will hold attention, and say a lot to any audience. (Produced by the Committee on the Aging of the National Welfare Assembly, it is available from Dynamic Films, Inc., 112 West 89th Street, N. Y. 24)

Gossip and Rumor

The thirty-minute film *Sound of a Stone* is certainly for these times. It's the story of a school teacher who is brought under suspicion when he recommends a book which a certain parent (a vacuum-head, if there ever was one) thinks is subversive. Like the ripples from a stone dropped into a quiet pond, waves of rumor, gossip, and hate

begin to beat on the mental shores of that community.

If you want to say something about the spiritual foundations under our civil liberties, give this timely, dramatic film a chance to say it for you. In the same time, no man can say as much. Here is a film which will whack the indifferent over the head and wake them up. Here is a film that will indict the gossips and rumor-mongers and the one-hundred-percenters.

While this film needs a careful introduction, it does not need to be followed up when used with a general audience. Discussion of the theme should be planned for small groups, such as classes and clubs. If used with a general audience on a Sunday evening, just let the film's message drop on the congregation like a ton of bricks. After all, it was a nice community of nice people that got ripped apart. It can happen, it has happened, and it will happen again—in your town and mine. (Released by Broadcasting and Film Commission, NCC; available from libraries; $10.50 for color; $6.00 for B&W)

Marriage

One of the best films to date on the subject of the place of religion in marriage is that thirty-minute film *As for Me and My House* from the "This Is the Life" TV series. Here is a film for young people. It is equally good for parents. They can see it together or separately.

It tells the story of a Christian girl who married an unbelieving young man. She did the giving in. They were married by a justice of the peace. In the early months of the marriage a cleavage began to develop over religion. This factor is complicated by others. At last, they agree to a temporary separation. This solves nothing but does give the young husband time to think. At the end of the film this couple is making a new start, this time with religion for both.

Here is good drama, good cinema, and good religion—all done up in an interesting package. It will say much to teenagers, whose ideas on marriage and religion are jelling fast. It will say much to parents, who often soft-pedal religion, the lack of religion, and religious differences where their children seem to be making a good matrimonial deal otherwise.

With either youth or adults, or both together, this is a good film to get discussion going. Try a mixed panel of young people and adults. Show the film and then let them discuss it before the audience for a spell, and then open it up for all. In this event, there should be a good summary to close with. (Produced by Family Films, Inc., for Concordia Films, 3558 S. Jefferson, St. Louis 18. Available from many film libraries; $9.00 rental)

Conclusion

Many more good films could be mentioned. *City Story* is one. It tells of a church that nearly died on the vine. It had no roots in nearby soil. Old-line families, living in grassy suburbia, used it as a preaching station. At last the minister, with the help of his denomination, did something about it. Good for such churches to see, to find out what can be done; good for St. Giles-by-the-Country Club, to help it see how the other three-fourths live. (Broadcasting and Film Commission of NCC; see your film library.)

And there is that delightful film for the whole family—perfect for your family night program—*A Chance to Live.* Mother had to get awfully sick before she found out that her children could do things both for themselves and the whole family. Real kids; real parents; a real good film. (Methodist Radio and Film Commission, but try your film library.)

A new one on Christmas, *The Christmas Spirit* is about a boy who got a pony for Christmas and a rather embittered neighbor who found the true Christmas spirit. Soon to be released. Book early. Good for the whole family. Keeps religion in the picture. (By Family Films, from your film library)

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They Say; What Say They? Let Them Say

MINISTERS' SALARIES

Dear Sir:

Mr. Guyatt's technique for paying ministers is indeed an engineering feat to work out such a complicated method to keep clergy salaries down. Note how the church carefully refrained from keeping to the level of its own denomination in salaries by adding the statistics of one which has a lower rate of pay for ministers. Come now, Mr. Guyatt, you could have found a lower paying denomination than the Methodists (No offense meant, dear Methodist friends), thus depressing further your own minister's salary.

I'm happy to admit that my own congregation overpays me substantially if "Our Statistical Engineer" has the right method. I'm sure this will dismay him.

Robert Bond
Manson, Iowa

EDITOR'S NOTE—Reader Bond should read the article more carefully. Mr. Guyatt points out that while statistics were gathered on both Methodist and Presbyterian churches, the Methodist data was not used in the analysis. He also makes it explicit that the analysis is only for his own area. Those seeking to employ the technique should not use these tables, but make their own analysis and set up their own tables for their particular area of the country, and denomination.

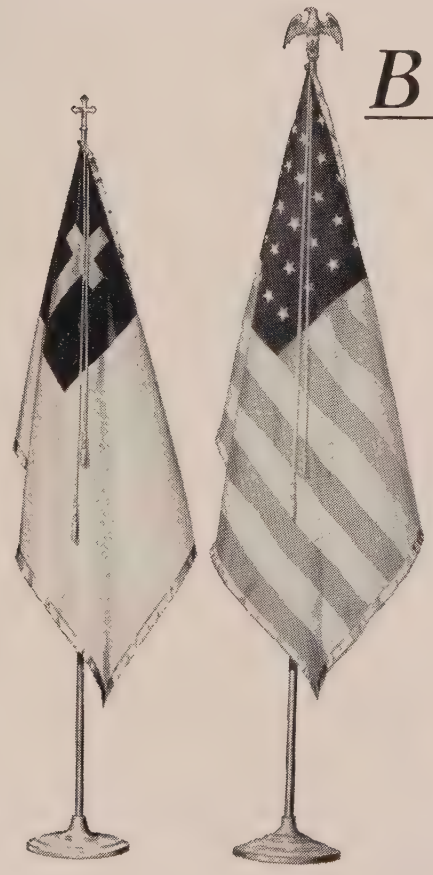
Dear Sir:

I am prompted to write this after reading the article by Cecil W. Guyatt entitled "What the Minister's Salary Should Be." I have had enough experience with churches and salaries to feel a minister should be warned not to expect to find greater security under a mechanical bookkeeping system than trusting the conscience of the church and congregation.

Mr. Guyatt and I have one thing in common. We are both Presbyterian. We both know the laws of the Presbyterian Church. For many years the basis of a minister's salary has been the cost of living in the community in which he serves. The congregation is urged to consider what it should be compared with the members of his congregation. The Presbytery asks the congregation to see that he is not too poorly treated and yet does not receive a wage so high it would be embarrassing to him. Usually they try to find a salary figure which is about a medium of the incomes of the families in the congregation. The local church brings this figure to Presbytery and there again it is considered by a committee. If it is too low to meet the cost of living, Presbytery insists that it be increased. The procedure is placed upon the conscience of the local church in these words: "That you may be free from worldly cares and avocations, we promise and agree to pay $_____." Under this type of appeal to the individual conscience ministers, I think, fare better than they do under the system advocated by Mr. Guyatt. For instance, the last two Presbyterian churches I visited had situations such as these:

1. A church of 433 members in a town of 7500 people. Its annual budget is $21,000. They have just called a minister at a salary of $6000 plus manse. If Mr. Guyatt's formula had been applied, that salary figure would have been about $4000, as this man had no previous experience.

2. This is a Presbyterian church in a school village of 900 people. The church has a membership of 350 people. Its annual budget is $17,000.



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This minister is paid a salary of $5000 plus an automobile allowance of $600. If Mr. Guyatt's formula had been applied, he would have received $3700 instead of $5000.

In a Methodist church the difference is just as apparent. Historically, the Methodist churches did not pay salaries. The term salary is rather new in the Methodist discipline. The old-time ministers received a "living"; they did not work on a contractual basis. There again a living meant the standard of living in the community adjusted to the number of dependents in the minister's family. It may look nice to think we can solve all these problems with the old system of mathematics, but ministers need to be warned that the conscience of a good Presbyterian church or a good Methodist church is a thing to be reckoned with and they may be better off in the long run by trusting the conscience of the church. At least the old system took into consideration two factors which Mr. Guyatt's does not. First, his system does not take into account at all the number of dependents in the minister's family. Secondly, it does not take into account the quality of pastoral service except as it is related to larger church income. These factors were not neglected in the older system.

H. L. Williams
Cleveland, Ohio

Dear Sir:

Your article "What the Minister's Salary Should Be" . . . has given me great pleasure. It is informative reading, and, what's more, is a useful guide to church trustees who are usually quite ignorant that there is a technique to be mastered in such matters.

H. Talbot Pearson
Boston, Massachusetts

POPULATION & CHURCH MEMBERSHIP

Dear Sir:

In regard to your editorial of March 1956 "People Belong in this Iowa City" you ask if any community can equal Decora, Iowa.

Dublin, Pennsylvania had a population of 402 in 1950. (It is the same today.) Our Lutheran church has 423 members, an E. & R. church 175 members, and in addition there is a Roman Catholic mission. Beats Decora easily.

William A. Davis
Dublin, Pennsylvania

Dear Sir:

. . . I started my ministry in the Congregational Church in Denmark, Iowa. At the time I was there . . . we had but one church in the village whose population was about 210, but we had a church membership of 275.

Ralph B. Noyce
Richmond, Illinois

CAPS OR LOWER CASE

Dear Sir:

Perhaps it is not of any great importance, but I wish to justify myself in writing about the Spirit with a capital S and referring to Him as a person in my article, "The Atmosphere of Preaching" in the March issue.

When the Spirit (meaning the Holy Spirit) is used in the New Testament it is capitalized in every version of that book at hand . . .

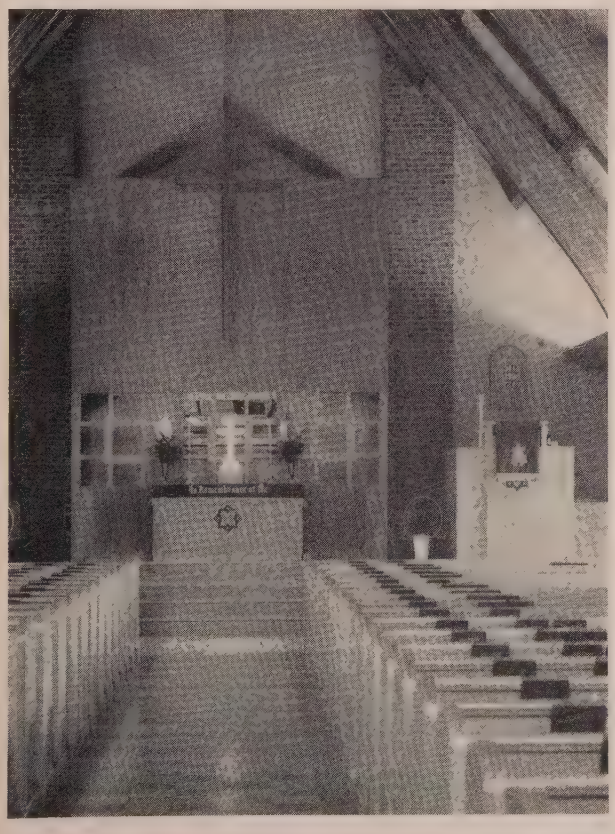
Howard W. King
Philadelphia, Pennsylvania

EDITOR'S NOTE—In the KJV and RSV we are unable to find any instance where him is capitalized when referring to Jesus. Author King is correct on the other count. Spirit is capitalized when in reference to Holy Spirit, even when the word Holy is not used.

THE CAKE—TO HAVE OR TO EAT

Dear Sir:

I want to congratulate you on your splendid editorial entitled, "Hang onto the Cake." (March, 1956, *Church*



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Management) You have pen-pointed a problem which is in a great many of our Protestant churches. I appreciate the light which you have shed on this matter.

Paul C. Howle
Athens, Georgia

INTERESTING PARALLEL

Dear Sir:

Your March issue presents some rather interesting comparisons and relationships in the matter of the church and democratic procedures. Mr. Weld's article on the multiple ministry establishes what must be an efficient and well-oiled operation of a church. But his hierarchical system places him at the top with near dictatorial powers, and makes a sham of any claims to democracy. He makes it quite clear that he is the minister, and the other men are subordinate ministers, not associate ministers. Note, for example how he points out in the sections dealing with the minister of the parish and the minister of education must present their plans for approval by the staff, but places no such limitation on his own work. Note also that either of the subordinates must have Mr. Weld's approval before giving any service beyond the bounds of the local church.

Mr. Dana's article is just the reverse. Here is a proposal to strengthen the role of the layman in the church. It builds from the ground up instead of from the top down.

Your editorial, "Hang onto the Cake" clearly points up the real issues between these two approaches. Regimentation and efficiency versus democracy and creativity.

But of what value is the church if in order to be the church it must destroy the people instead of bringing them into a higher and closer relationship with God?

Arthur E. Neal
Cleveland, Ohio

PARENTS GO SHOPPING

Dear Sir:

I think your Editorials in the March issue are the finest I have seen yet, especially the one entitled, "The Parents Go Shopping." You have hit the nail on the head.

George Litch Knight
Ridgewood, New Jersey

What You Should Know About the Tape Recorder

(From page 11)

tion at your tape recorder dealer's will help you decide which one best suits your needs.

For example, if you plan to use your tape recorder for dictation, you'll want one which features remote control operation. A convenient hand switch or foot pedal will enable you to stop and start the recorder most conveniently while dictating, and the foot pedal will allow your typist to transcribe the tape leaving both hands free for typing.

If you plan to use your recorder primarily for reproducing music, you'll want to select a unit with the best possible fidelity. If color slide presentations with sound from the tape recorder are in your plans, you may want to consider a recorder that his provision for automatically advancing the next slide.

Similarly, simplicity of operation may be a consideration. A choice of several speeds may be important to you, since—generally speaking—higher tape speeds give greater fidelity, while slower speeds provide greater tape economy and longer playing time.

Cost, too, is usually a factor, and tape recorder prices range from less than $100 to approximately $500 for nearly fifty models by many manufacturers.

Typical Machine

To take any mystery out of the tape recorder, let's take a look at a typical machine. See Exhibit I. The heart of the tape recorder is the motorboard which includes the motor and the necessary means of pulling the tape from reel to reel (usually a capstan and pressure roller) as well as the combination record-play head and erase head. In addition all controls and indicators—both electrical and mechanical—are mounted on it.

The capstan is simply the steel shaft of the drive motor, while the pressure roller is a rubber tired wheel which presses against it. The tape lies between them, and as the capstan turns, the tape is pulled along at a uniform speed. The reels themselves are usually turned by a system of drive belts or rubber rollers similar to those in a phono turntable. Since the speed of each reel must change as the amount of tape on the reel changes, the reel drive mechanism is designed to allow slippage.

Controls vary from push-key or push-button type to lever, knob, and even gearshift type controls. Electrical controls for volume and tone are similar to those on any type of sound equipment. Speed control may either be mechanical or electrical and on some machines involves changing the capstan itself.

The amplifier usually consists of two sections—a special pre-amplifier including a bias oscillator and an equalization circuit, and a power amplifier for use

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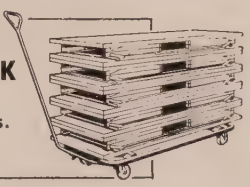

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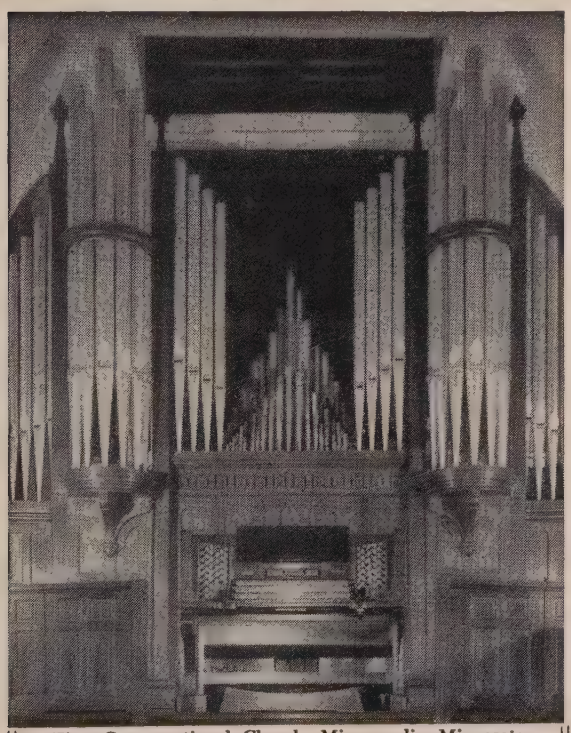

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on playback only. The latter is like any power amplifier used in radios, phonographs and public address systems.

Most portable tape recorders employ small permanent magnet type loudspeakers for compactness and weight saving, although the quality of the sound is remarkable in spite of their size. Several recorders on the market use two, and even three, speakers for improved performance, while large bass-reflex speakers mounted in a console type stand or extension speakers are available for many.

Microphones are high impedance type and as a result, should not be used with extension mike cords more than about fifteen or twenty feet long. Tape recorder microphones are built to stand wear and tear, and perform adequately under all conditions.

How the Tape Recorder Works

Exhibit II shows the way sound is reproduced magnetically:

Sound waves are picked up by the microphone which turns them into electrical waves or signals. These are fed into the amplifier which boosts the strength of the signal and feeds it to the recording head. Actually an electromagnet, the recording head magnetizes the dull, iron oxide-coated side of the recording tape in magnetic patterns corresponding to the original sounds.

On playback the procedure is reversed. This time the magnetic patterns on the tape cause the electromagnetic recording head to react, setting up electrical waves. These are once again boosted by the amplifier and fed to the loudspeaker which turns them back into the original sounds.

Tape Speeds

Standard operating speeds for the various tape recorders used in the home are 3¾ or 7½ inches per second. This refers to the speed at which the magnetic tape moves past the recording head. Most recorders today feature both speeds.

Because of the higher frequency response made possible by the faster tape speed, 7½ inches per second is usually recommended for recording and playing back music. The slower speed, however, offers very good results with twice the tape economy and longer play.

Exhibit III shows recording time for various size reels at different speeds.

Splicing and Editing

One of the outstanding features of recording on magnetic tape is the ease with which it can be spliced and edited. This makes it possible for the recorder user to pick out the best sections of a number of tapes and—after simply snipping them from the various reels with a scissors—splice them together into a single, topnotch tape. However when one track of a dual-track tape is edited, the continuity of the recording on the other track is destroyed.

Splices are made by overlapping the two ends of the tape and cutting at an angle either with a pair of scissors or a razor blade. The ends are then butted together and secured with a piece of special, pressure-sensitive, splicing tape (such as "Scotch" brand No. 41) applied to the shiny side. See Exhibit IV. Cellophane tape should never be used since the adhesive will ooze and gum up the recorder head.

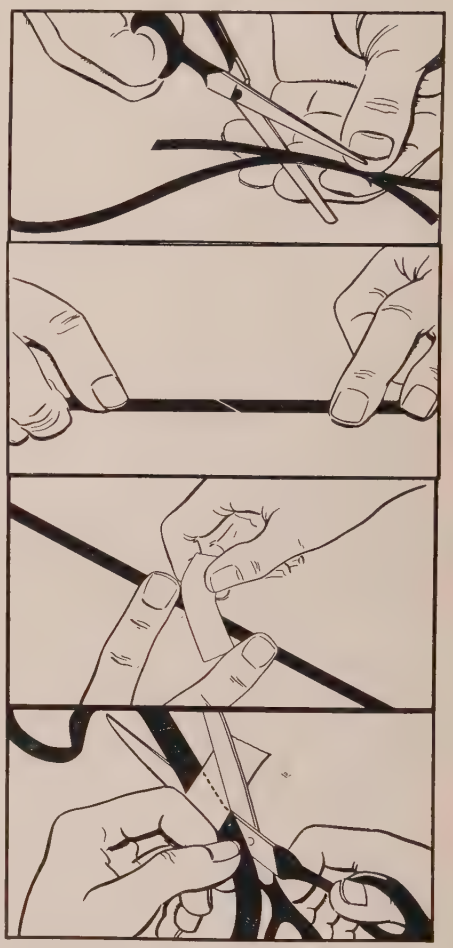

Exhibit IV

Four steps for splicing magnetic tape are shown. From the top down: 1. Tape ends are overlapped and cut at 45-degree angle. 2. Ends are butted, not lapped, together, glossy side up. 3. Special splicing tape is pressed into place. 4. Excess splicing tape is trimmed off.

Using the Patch Cord

Most recorders sold today come equipped with an accessory patch cord. This is simply a length of two-conductor cable with a phone plug on one

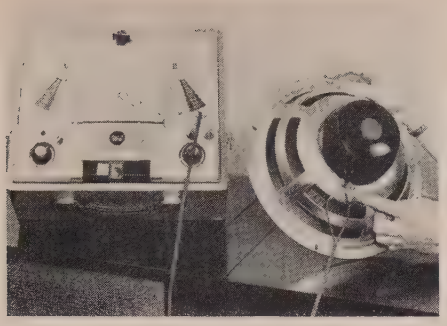

Exhibit V

Accessory patch cords come with nearly all tape recorders. They are used to record from radio, from one recorder to another, etc.

end and a pair of clips on the other. It makes it possible for you to pick up programs or music from radio or TV. It also makes it possible for you to play your recorder through a radio to take advantage of a large speaker. See Exhibit V.

In either case, the two clips are fastened to the speaker leads of the radio or TV set. To record from the radio, the phone plug is inserted in the phono input of the recorder. To play the recorder through the radio, it is inserted in the extension speaker or auxiliary speaker output.

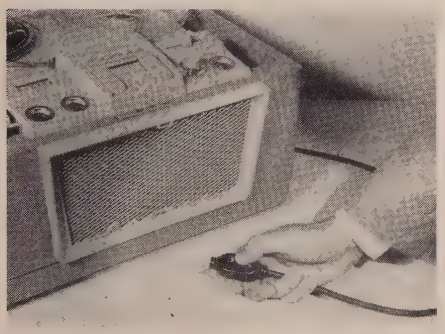

Exhibit VI

Remote control hand switch is available for some recorder models, as is the foot switch for hand-free operation.

Remote Control Devices

A number of machines on the market feature a provision for starting and stopping the recorder by remote control. See Exhibit VI. Usually sold separately as an accessory item, a remote control hand switch or foot-operated switch make the recorder easier to use for many purposes. If you intend to use your recorder for dictation and transcription, a foot control is invaluable.

These, then, are some of the basic factors in tape recording which are important in selecting a machine for your own use. Talk to your dealer, however, for he can be of immeasurable help in picking a machine best suited for your purpose.

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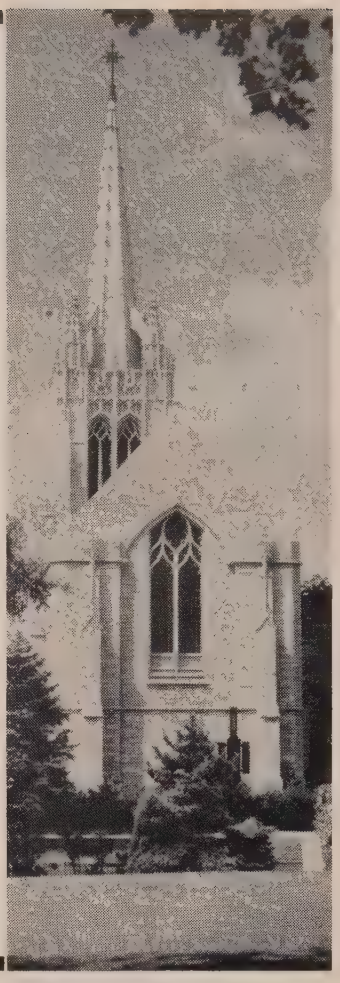

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The Ministry of the Church Library

(From page 21)

What Would it Cost?

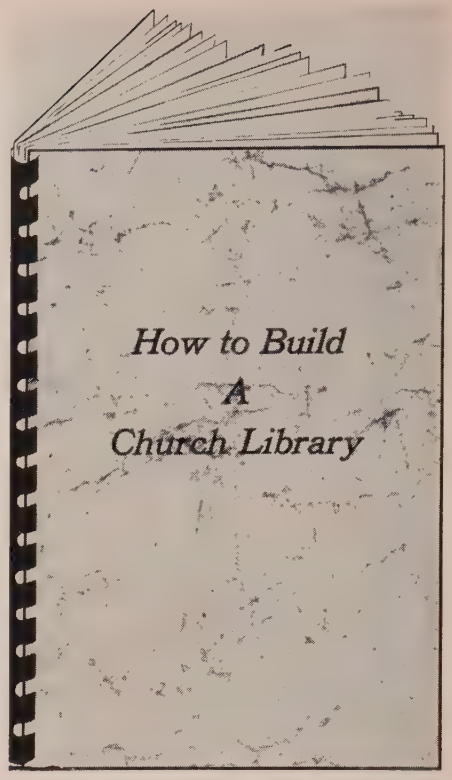
Publication of religious books has reached an all-time high. Religious books are still economical—small volumes that once sold for fifty cents and one dollar are now only slightly higher.

A good working library can begin with a pair of book ends and a clean table. It may require a budget of no more than $25 to get under way. More adequate libraries may be purchased for a total of $50. Dr. Glenn McRae, Editor-in-Chief of the Christian Board of Publication, and his committee of editors and pastors, selected a working library for use in churches of Disciples of Christ which can be purchased for as little as $50. Other denominational boards of education have prepared working libraries for churches of various sizes and all Protestant church-owned publishing houses have staff members capable of making selections in various price categories.

Furniture and shelving need not be expensive but some consideration should be given the shape and size so they may be uniform. A good bulletin board, card file system, and a rubber stamp of the church name adds very little to the basic expense of the library and they provide service far beyond the initial cost.

An entire record system including a record book, 100 book cards, 100 card pockets, 500 catalog cards, 100 date due slips may be purchased for $3.75. Add to this a fiber-board tray (capacity 1200 cards) for $2.00, a set of posters for 75 cents, and the manual *How to Build a Church Library* for 75 cents and the entire cost is only $7.25. This would be a start and would adequately care for one hundred books. Additional cards and supplies are proportionately less expensive in quantity lots.

Institutional libraries require financial and accession records. There are several types of record sheets prepared for this purpose. The most practical, for a small library, is a well-bound thirty-two page book called *Library Record*. The price is nominal and it has space for three hundred entries. The columns are so arranged that all important data can be entered easily and regular reports can be picked out without undue effort. The *Library Record* is equally valuable for the minister's personal library. With the added complications of professional income tax deduction plus the expense of attrition through loans any minister would do well to keep a record of his personal books.



A very helpful aid in the building of a church library.

The librarian ought to have a budget of at least $25 to get the project under way, promote the opening, and carry reserve cash for additional titles or replacements.

Book Classification

Classification of books is necessary but it is not as important as sometimes believed by amateur or inexperienced librarians. There are many ways in which a collection of books can be arranged. Various schemes are used by institutional libraries. Most widely used, and the system familiar to most people, is the Dewey Decimal Classification. This scheme divides all knowledge into ten basic subject areas or classes, numbered from 000 to 900. A more practical system for the average library of religious books is called the five-section shelf and includes these classifications: 1. Bible; 2. History and Biography; 3. Devotion, Inspiration, and Poetry; 4. Missionary Outreach and Social Service; 5. Religious Fiction. The classification system, important as it is, may not be as important as that for recording books loaned and returned.

When a church library is first established or when a new librarian takes over, a good manual such as *How to Build a Church Library*, by Christine Buder, should be available. A manual will be of invaluable help for the librarian in performing duties over and beyond those directly associated with stacking books or keeping rec-

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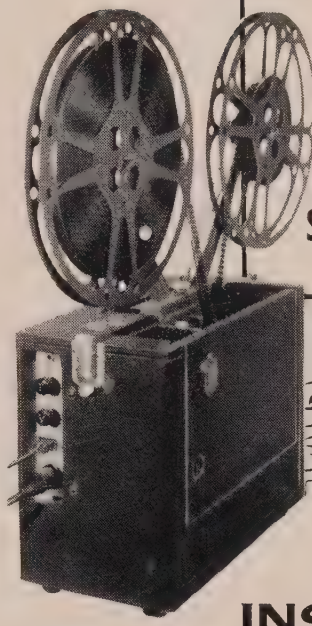

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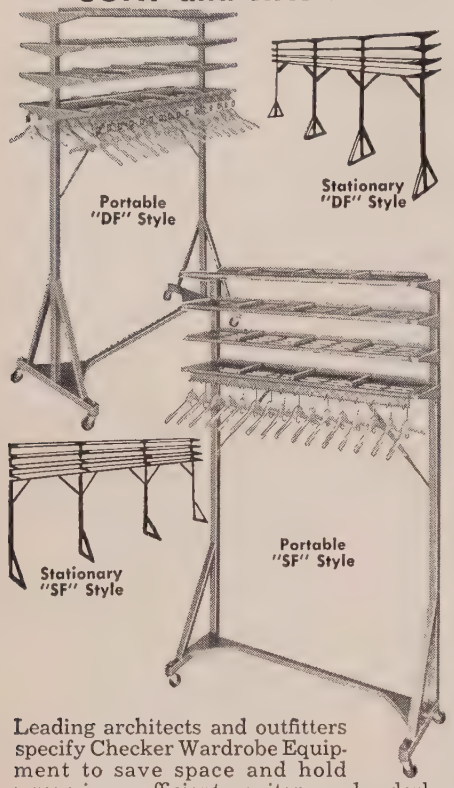

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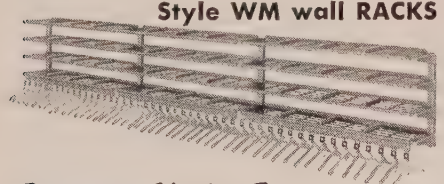

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ords. One of the most important of these is promotion.

Promote the Church Library

The church library needs a special kind of promotion. Members of a church may not discover all the advantages of the library until they relate their needs to a specific book available in the church library. Church libraries, more than others, must consistently call attention to the fact that questions related to religious faith, stewardship, evangelism, and many allied subjects can be answered through books available in a local church.

Posters for this purpose should be used but they ought to be displayed in relation to an event, a special group, a project or program going on in the church. New posters should be made from time to time and local members can frequently create posters superior to any available from publishing houses. Variety gets attention and a good librarian will advise ways to show the better features of the local church library.

The librarian should know how to prepare special lists or displays on specific occasions. Book reviews, author parties, and study programs all may originate and come under the guidance of the church librarian. Other church equipment may be cared for in the library: visual aids, maps for church school classes, even costumes for annual dramatic programs and the athletic equipment for the church teams.

The effectiveness of the entire library program rests on the librarian for its efficient promotion. The good librarian should be able to create a desire for books and to put them in the hands of people when needed.

As an item of expense in the church budget, few projects return so much as the church library.

Tennyson—Poet of Reverence

(From page 7)

head on massive shoulders, of extremely dark visage topped by a mass of black hair, and deep-lidded eyes which were all too short-sighted. W. H. Thompson, who afterwards became Master of Trinity exclaimed, on seeing Tennyson on first acquaintance, "that man must be a poet!"—He was right.

Tennyson and Hallam became bosom friends of equally matched genius who kindled one another. They became members of a band of talented students, the Cambridge Conversazione Society, but popularly known, perhaps enviously, as The Apostles. They were a group of brilliant men who nearly all made their mark on their generation. Such association fostered the poet's genius and furnished him with valuable friendships that kept a life-long loyalty.

Arthur Hallam was an altogether exceptional man of a precocious maturity, but he had hardly begun his courtship of the poet's sister Emily before he was stricken with death on a visit to Vienna. It was a terrible blow to Emily and Alfred, and indeed to The Apostles in general. Tennyson's grief haunted him for the rest of his days, and slowly out of it emerged a series of poems, laments, soliloquies, and meditations, written at different times to relieve his own pent-up soul. These were at last gathered together into one, and Emily supplied the title. *In Memoriam* was born, dedicated to A.H.H.

Early Struggles

In addition to domestic troubles and loss of his best friend, Tennyson suffered bitterly from long-delayed recognition of his poetic ability. Though always commanding the support of his friends, among them such men as Carlyle, Dickens, Rogers, and Fitzgerald, his publishing ventures were ruthlessly attacked and ridiculed by the critics of his time. One of the results was a poverty that compelled him to break his engagement to Emily Sellwood, and for long delayed his ultimate marriage to her. At last the government helped him with a civil list pension and then the "new world redressed the balance of the old." Tennyson became popular in America largely through the influence of Emerson. These early failures caused Tennyson much suffering, for his was a very sensitive spirit. Yet deep down he had a strong vein of humility, as every true genius has, and he scrupulously re-examined and revised his work. At last *The Princess* turned the scales in his favor and marriage brought him a perfect helpmate. Emily Tennyson had a cultured and well-stored mind united to an abundance of tact—the unfailing tact of great love.

"In Memoriam"

The coincidence of the death of Albert the Good, Queen Victoria's Prince-Consort, with the completion and publication of *In Memoriam* was of value to both poet and Queen. There began a friendship that was of great mutual benefit. When they first met the Queen with pathetic humility quoted from the great poem words that had solaced a deeply grieving heart:

> Be near us when we climb or fall
> Ye watch, like God, the rolling hours

With larger other eyes than ours
To make allowance for us all.

It was not surprising therefore that the poet laureate-ship should fall to Tennyson, and at last a peerage. But this did not happen till it was abundantly clear that the nation had taken him to its heart.

Wandering once on the Cornish coast pursuing the Arthurian legend, Tennyson met the very unconventional vicar of Morwenstowe. He did not reveal his name, and the vicar, in conversation, reeled off screeds of Locksley Hall and other poems. "Why that man seems to be your favorite poet" cried Tennyson. "Not mine only, but all England's" replied the vicar.

No one can read *In Memoriam* without realizing that the poem was born in profound agony of mind. This is one of the secrets of its power. One stricken soul tells his story to comfort others in like case. Notice how carefully he puts a prologue of faith before his readers before introducing them to the storm of doubt that had shaken his soul. He little knew that "Strong Son of God, immortal love" would become a hymn sung all over the human world. No poem is more studded with quotable gems of beauty and wisdom, but space allows reference only to certain highlights.

Section thirty-six is eloquent of the poet's reverence for Christ:

Tho' truths in manhood darkly join
Deep-seated in our mortal frame
We yield all blessing to the name
Of Him that made them current coin;

For Wisdom dealt with mortal powers
Where Truth in closest words shall fail,
When Truth embodied in a tale,
Shall enter in at lowly doors.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of human deeds,
More strong than all poetic thought.

Which he may read that binds the sheaf,
Or builds the house, or digs the grave
And those wild eyes that watch the wave
In roarings round the coral reef.

Section 123 leads us to the height of his argument for immortality. Not in reason does it lie but in the testimony of the heart:

If e'er when faith had fall'n asleep
I heard a voice "believe no more"
And heard an ever-breaking shore
That tumbled in a Godless deep.

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A warmth within the breast would melt
The freezing reason's colder part
And like a man in wrath the heart
Stood up and answered "I have felt."

No, like a child in doubt and fear
But that blind clamour makes me wise
Then was I as a child that cries
But crying knows his Father near.

And what seem beheld again
What is, and no man understands
And out of darkness come the hands
That reach through nature, moulding men.

Finally in section 130 there is the prayer—surely one of the noblest ever penned:

O Living will that shalt endure
When all that seems shall suffer shock
Rise in the spiritual rock,
Flow thro' our deeds and make them pure

That we may lift from out the dust
A voice as unto him that hears,
A cry above the conquer'd years
To one that with us works, and trusts

With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul.

My readers will be remembering many other immortal passages from this noble elegy—the important thing however is not even the poetry but that we should share the faith so gloriously expressed.

"Idylls of the King"

As poet laureate, Tennyson felt it his duty to pay some signal poetic tribute to the late Prince, and work on which he had long been engaged, concerned with the ancient legends of King Arthur, proved eminently suitable. Both *In Memoriam* and *The Idylls* were the growth of years, only gradually assuming their final classic shape.

There is reason to believe at first Tennyson set out merely to give a restatement to the old stories which had thrilled former centuries. But in the final collection of his Arthurian poems there emerges an undoubted allegorical treatment of the characters and events. *The Idylls of the King* carefully considered, takes its place beside the classic allegories, the medieval *Romance of the Rose,* Spenser's *Faerie Queen,* and Bunyan's *Pilgrim's Progress.*

It is interesting, though sometimes a little confusing, to read the *Idylls* with the following key as to its deeper meaning, held in mind.

The King, Arthur, is Reason opposed to the Brute nature of man. Guinevere, the Queen, is the Heart. Their marriage is necessary for the knitting together of reason and emotion. The Knights of the Round Table are the re-ordered faculties of man devoted to the King's reforming will. The fairies at the wedding are Faith, Hope and Love. The Lady of the Lake becomes the Church from whom the weapon of the "holy war" is derived—Excalibur—the Sword of the Spirit.

So all the romance and beauty and tragedy of the old pagan, semi-Christian legends of King Arthur are woven into a new Christian spiritual appeal clothed in exquisite beauty of language and throbbing with passionate conviction.

In the dedication to Prince Albert there is a clear vindication of Tennyson as the poet of reverence—reverence for the divine, reverence for the human, reverence for history and tradition, for throne and nation, and above all reverence for the ideal.

And indeed He seems to me
Scare other than my King's ideal knight,
Who reverenced his conscience as his king;
Whose glory was redressing human wrong;
Who spake no slander, no, nor listened to it;
Who loved one only and who clave to her
Wearing the white flower of a blameless life.

Prophecy

My space gives out and I can but barely mention, Tennyson's amazing anticipation of aerial warfare in *Locksley Hall* and his linking of it with the faith in ultimate universal peace—a vital element in the gospel's consummation, or that glorious requiem of faith *Crossing the Bar.*

With all his cautious conservatism and love of tradition, Tennyson's innate reverence for the infinite love made the future rosy with new adventure, and so I close with one such instance from *Merlin and the Gleam* a poem every young man will love:

Not of the sunlight, not of the moonlight,
Not of the starlight! O young mariner,
Down to the haven, call your companions,
Launch your vessel, and crowd your canvas,
And, ere it vanishes over the margin
After it, follow it, follow the Gleam.

Vacation in Alcohol Studies

(From page 24)

coat, stovepipe hat, nor a dour look. Perhaps he represented the new type of temperance worker. He always had some pertinent wisecrack to offer and was exceedingly popular with young people. Sometimes you wouldn't think he had a sensible thought in his head. But he knew the facts regarding alcohol and knew how to get them across to high school kids. I have known him for a number of years so I came in for my share of bantering. According to him I belonged to the horse-and-buggy days. You see I still shaved with an old fashioned straight razor.

Before the bell ever sounded for breakfast most of us had gathered outside the entrance of the dining hall in the fresh crisp morning air. It made a fellow feel hungry. Then we filed, or perhaps poured would be the more accurate term, into the dining hall to find our places around the square tables. And you can rest assured we ate, and not in silence. We found our tables on one side of the hall with the regular summer school students on the other side.

I'll have to say a word about those regular college students. Once they arranged a soft ball game between themselves and the C_2H_5OH, as they called us. And they were surprised that they did not win the game.

Then I hope that Jack will forgive me for mentioning this. Jack had been a boy on a parish I served some years ago. I remember when he was a regular boy. He liked to eat, didn't particularly care about washing behind his ears, and his school work didn't bother him in the least. When he was in the eighth grade his mother despaired of his ever passing. Well one day as we were gathered in front of the dining hall a young man approached me and asked if I were Reverend Thomas and if I remembered him. "You must be Jack," I replied after a moment's hesitation. Here he was at Juniata College teaching psychology to a class in the regular summer session. Of course we had lots to talk about.

That first morning we found our way into the small chapel by 8:15 for devotions. And then the lectures started. For that week there were lectures and seminars taking up the time mornings, afternoons, and evenings. And they were not temperance exhortations with an emotional appeal either. They were factual, they were research studies, they were tabulations of careful experimentations from the foremost authorities in the field. Those who might

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Ashamed to meet his eyes, I moved toward the door. Then, into that awkward silence—all heaven seemed to burst loose and fill the room! Its promise swept over me—those comforting old bells I'd nearly forgotten—reminding me of a Home that *was* here—a Home where I'd be welcome—*if I tried!*

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have been expecting orations of the convention type might go to sleep but the alert student had to summon his utmost mental ability to follow and absorb what was being presented. The speakers were research workers, professional temperance leaders, medical school professors, practicing and institutional psychologists, clinical workers, educators, social administrators, authorities on legislation, and in fact men and women from every profession which had experience with the alcohol problem. There were few impassioned appeals, just the quiet and steady impact of what had been learned in more recent years regarding this problem. And where some conclusion was uncertain as yet, it was frankly admitted, and left to continuing research.

Many a registrant who had grown up under the influence of the old time temperance orator found himself in a completely new environment. There was no bombasting and no loud-mouthed condemnation of certain individuals or groups, but a calm and sober facing of the problem. Previously I had been interested in the question of beverage alcohol, as most pastors are, had enjoyed some experience in teaching, and held a position on my conference Board of Temperance. I was not unacquainted with the new approach and had attended this school before, but I still gained some new insights.

One new insight I gained last summer was the double nature of rehabilitating the alcoholic. If it was an emotional maladjustment which caused him to drink, when his alcoholism is taken care of, there still remained the problem of that which caused him to drink in the first place. As a part of modern therapy this had to be cared for or he would take to drink all over again. Another understanding is that much that was so confidently declaimed by temperance reformers a few decades ago is made less certain by a more careful study. For instance, cirrhosis of the liver, once pointed to as the result of drinking, is now known to be caused by other factors as well.

Again I learned the manner in which alcohol affects the body. It is burned in the body in preference to other foods. Alcohol contains carbohydrates, but they cannot be stored up as fat, only burned. The body should have as food, in addition to carbohydrates, proteins, fats, minerals, and vitamins. To the extent that alcohol is consumed and burned first, other foods are not assimilated or perhaps even eaten. He may not be hungry. To this extent his body is starved. He is suffering from malnutrition. This brings poor health and makes it difficult for him to throw off other ailments.

It would be untrue to intimate that the element of religion was absent in this new approach to the alcohol problem. Churchmen were certainly represented on the faculty. They included leaders from the Salvation Army and from Alcoholics Anonymous whose programs of reclamation are basically religious. Leaders from church boards of temperance and of social education and action, as well as from Christian institutions certainly contributed to the school. Both the Temperance League and the Woman's Christian Temperance Union who heavily support the school are deeply Christian. The basic question which the modern approach to the problem poses is this: "Is the alcoholic a sinner who needs condemnation or is he a sick person who needs sympathetic therapy?" While the implications of the first are not dismissed, the second is generally the basis of action.

The Pennsylvania School of Alcohol Studies is representative of summer sessions dealing with this problem in more recent years. Of course the "daddy" of them all is the now famous Yale Summer School of Alcohol Studies. Something over a dozen years ago this school was started. Lasting a month to six weeks it can do a much more thorough job of research and training than can be done in a one week session. It does specialized work in its seminars for ministers, physicians, nurses, and social workers. Some of my friends have attended this school. For myself I have never felt like giving that amount of time to this one problem. So I attended the Pennsylvania school which is often called, "Little Yale."

Dr. Ewing, in the address that opening Monday night, reviewed the founding of the Pennsylvania school. He had been a student at Yale and began to dream of such an institution in connection with his work in the Pennsylvania League. A program that would take temperance out of the realm of propaganda and put it in the field of research. His friend, George Robinson, agreed: "A fine thing if it can be pulled off." The next supporter enlisted was Mrs. Sherbine, Educational Secretary of the Pennsylvania W. C. T. U., who was also a student at Yale. The group approached Dr. Dunkelberger, head of the Department of Education and Psychology of Susquehanna University who agreed to help and to serve as dean. Dr. Jellinek of the Yale school gave guidance to the project and many of the early instructors were from the Yale school. So the Pennsylvania School of Alcohol Studies was born, really a child of Yale.

Other such schools are being conducted during the summer across the

country. The Methodist Church for instance, my own denomination, holds two such schools each summer, one for youth and the other for adults. The National Temperance League has a training school for its workers which also opened back in July 1945, at the Winona Lake Assembly in Indiana. The emphasis here was more on methods and techniques than on background information, and this has proven valuable in equipping temperance leaders. The sessions of such summer schools are usually held on some college campus or summer assembly grounds.

In the field of summer studies in the alcohol problem, it has been my privilege to teach at some of our Youth Fellowship summer institutes. This has been a very happy experience. As I faced this question with youth, I did not preach to them. Without any kind of pressure and with the same relaxed atmosphere in which we might face any question, we studied the alcohol problem. At the close of the course I have asked each student to write a brief evaluation of what he had learned. Here are two of the replies, less factual than some, but showing the approach. The first is by a boy, the second from a girl:

> Most courses of this type are dull, uninteresting, and the rehashing of the same old temperance line. This course was different. The facts, some old, some new, were talked over in an interesting way. There was no "don't do this" or "do that." The whole problem was left up to us to decide for ourselves on the basis of the facts given us.
>
> This class has taught me quite a few things. It has given me a better view on alcohol which I know will help me make my decision. It has given me a better idea of how alcohol affects our bodies and society, and what goes along with alcohol. These things I know will help me in the future.

Alcohol was a problem back in antiquity. With the increasing complexity of civilization it has become a greater problem. Schools of alcohol studies, meeting in delightful vacation settings, are part of a revitalized approach to that problem. The Christian worker, ministerial or lay, can well afford to devote a part of his vacation to a better understanding of this particular problem.

MARCH COVER

The church on the cover of the March issue should have been identified as Saint Martha's Episcopal Church, Detroit, Michigan. Giffels and Vallet, of Detroit, are the architects.

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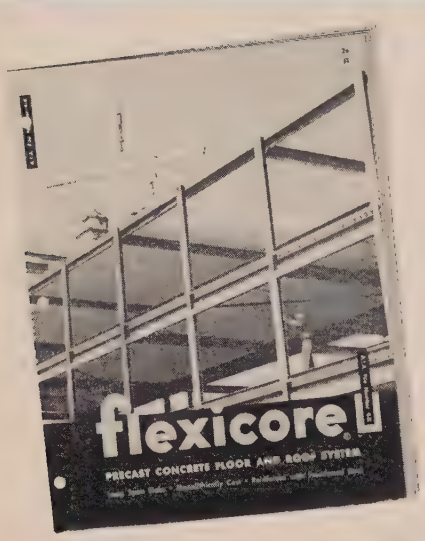

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An eight-page illustrated booklet gives drawings and design data on the Flexicore Precast Concrete System. Simplified erections, job savings and specifications are explained, along with illustrations of typical installations. The factory-made, reinforced slabs come in standard cross-section sizes, cast to order in lengths for specific projects. Booklet available without charge. No. **5561**.

SCHOOLROOM FURNITURE

A new line of schoolroom furniture, called Classmate, has been added to the line of American Seating Company. The new pieces consist of chairs, tables, and chair-desks in sizes to meet the requirements of all age groups. Units will come in a pleasing combination of blue and coral colors. Writing surfaces are of the company's own high-pressure type plastic, which, because of its permanence, is said by the manufacturer to be rapidly replacing writing surfaces of wood. No. **5562**.

TAPE RECORDER USES

A new pocket-size handbook of uses for the tape recorder in the Protestant church has been announced by Minnesota Mining and Manufacturing Company. The illustrated booklet contains some twenty-seven specific uses for the tape recorder in church administration, music, sermon preparation, Sunday schools, foreign missions, fund raising, congregation communications, audio-visual work, and other church activities. The booklet is available at no charge. No. **5563**.

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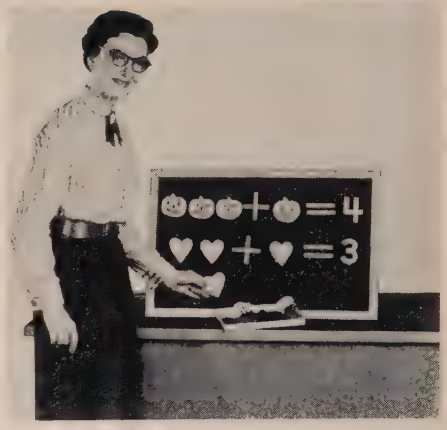

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The Midland Equipment Company, makers of Meladur Melmac Plastic Dinnerware, announce a new process which makes it possible to personalize Meladur with the name, insignia or symbol of your church. The desired insignia is reproduced in any color, and becomes a permanent part of the dish, lasting its lifetime. This dinnerware is guaranteed for one year against chipping, cracking, or breaking. No. **5566**.

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An illustrated four-page brochure describing products designed to aid in efficient floor care is announced by Finnell System, Inc. The brochure describes and illustrates both floor cleaning and maintenance equipment and the waxes, sealers, and cleaners for floor use. No. **5567.**

TEACHER'S STORAGE CABINET

This new classroom storage cabinet has been added to the line of The Brunswick-Balke-Collender Company. Five adjustable shelves permit a variety of shelf arrangements for solving storage problems. Two file drawers, operating on full steel extension arms equipped with ball bearings, provide storage for classroom records. The 23 x 47½ inch cabinet can be mounted on either a full length style or island type base which is equipped with adjustment screws for leveling on uneven floors. Doors have magnetic catches and are provided with a lock. The cabinet is gray, with a choice of blue, yellow, or coral for the color of the doors and inside back panel. No. **5568.**

DOUBLE WIDTH CHAIR CADDY

A new double width caddy which will handle two rows of chairs side by side, is announced by Midwest Folding Products. Available in lengths from 60 to 132 inches, or in adjustable models. Construction is of heavy duty channel iron with welded joints. Rubber tired casters permit easy handling. No. **5569.**

INTERCHANGEABLE TYPEWRITER TYPE

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READY-TO-LAY FLOORING

A new ready-to-lay flooring which can be easily installed by inexperienced workers is announced by The Monroe Company. Known as Nu-Floor, this product consists of hard, durable, preformed sections that are claimed to outlast concrete. The standard black sheets are two by three feet and ¼-inch thick. They are cemented down, with a special adhesive, over the old floor, and will bear traffic immediately. No. **55611.**

DON'T FORGET YOUR NAME AND ADDRESS

When using the coupons on page 51 to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.

MAY 1956
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MAY 1956
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ABOUT NEW PRODUCTS
SEND THE COUPON ON PAGE 51
TO CHURCH MANAGEMENT

FOR COMPLETE INFORMATION
ABOUT ITEMS ADVERTISED IN THIS ISSUE
SEND THE COUPON ON PAGE 51
TO CHURCH MANAGEMENT

Ministers' Vacation Exchange

THIS annual spring feature of *Church Management* provides vacation opportunities at low cost for many ministerial families. Subscribers may insert at no cost, items offering to exchange parsonage and/or pulpit, parsonage only, or to supply or seek a supply minister.

If space permits, each item will run in two issues. If you complete your arrangements before the second issue is published, please notify us. This will save you from having to answer additional inquiries and save others seeking arrangements from writing to those already taken.

It is necessary that you give your own name and address so that our offices are not encumbered with correspondence.

The column is continued through the June issue. Items reaching us prior to May 14, can be included.

Cosby, Missouri. Evangelical & Reformed. Will exchange or supply with minister of any congenial denomination for two or three Sundays of July, August or part of both. Prefer city, but will consider others. We have three children, modern parsonage, TV, in rural area fifty miles north of Kansas City. Previous exchange experience. Honorarium offered. **Lawrence Ahrens, Hope Evangelical & Reformed Church, Cosby, Missouri.**

Platte, South Dakota. Presbyterian. Will exchange manse and pulpit (pulpit exchange optional) with minister of any congenial denomination the last two Sundays in July and the first two in August. Prefer southern or southwestern states, but will consider others. Near the clear waters of Randall dam. Good fishing, swimming, and picnicking. The romance of the prairies. **Robert L. Thaden, Platte, South Dakota.**

Denver, Colorado. American Baptist. Will exchange apartment (two bedrooms) and pulpit for month of July or August with Baptist in Canada or New England. Sunday morning and evening preaching. **Ralph E. Matthews, 2315 East 12th Avenue, Denver 3, Colorado.**

Laurel, Virginia. Presbyterian. Will exchange pulpit and manse with minister in the area of Fort Lauderdale, Florida, anytime after July 15. We are within seven miles of Union Seminary, ten miles from downtown Richmond, away from congestion, and across from a golf course. Modern manse with automatic washer. **Raymond P. Sharp, Laurel Presbyterian Church, Laurel, Virginia.**

Geraldton, Ontario. Presbyterian. Will exchange for all or part of August with minister of any congenial denomination, or will provide manse for one sermon. Interesting community with good recreation facilities, about 400 miles northeast of Duluth. **W. B. Macodrum, P.O. Box 376, Geraldton, Ontario.**

Oshawa, Ontario. United Church of Canada. Will exchange for month of July or August. Prefer New England states, within driving distance of New York. We have two boys, ages 7 and 14. Three bedroom parsonage. Morning service only, with honorarium. **S. C. H. Atkinson, 29 Olive Avenue, Oshawa, Ontario.**

Elmvale, Ontario. United Church of Canada. Would like a supply for the month of August. No exchange possible. Good manse, two churches with one service each on Sunday mornings. Center of a vacation area on Georgian Bay, seventy-five miles north of Toronto. **A. G. Reynolds, Box 64, Elmvale, Ontario.**

Toronto, Ontario. United Church of Canada. Will exchange pulpit and parsonage with minister of any congenial denomination for month of July or August. Morning services only, with honorarium. Prefer east coast of Canada.

or New England states, but will consider others. Three bedroom parsonage within 300 yards of Lake Ontario, near shopping center, easy access to downtown Toronto. **Ralph C. Williams. Birch Cliff United Church, 91 Lakeside Avenue, Toronto 13, Ontario.**

Will Supply. Presbyterian. Pastor of an Iowa church of 1,000 members will supply church in August for use of parsonage. Prefer seacoast or Canada. Family of five, children ages 18, 12, and 9. **Warren K. Martin, 209 Byron Avenue, Waterloo, Iowa.**

Moosic, Pennsylvania. Presbyterian. Will exchange pulpit and manse with minister in U. S. or Canada for four weeks, preferably last two in July and first two in August. Five miles from Scranton, near numerous lakes, with swimming and fishing. Four hours' drive to New York or Philadelphia. Modern four-bedroom manse. Family of three. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

Huntington, West Virginia. Disciples of Christ. Will exchange with minister of congenial denomination for month of August. Prefer coastal areas of Maine, Southern, or Western areas, but will consider others. Five-room parsonage, near municipal swimming pool and cultural and scenic facilities. One service on Sunday. We have one son, age 12. **N. V. Blankenship, 3812 Piedmont Road, Huntington 4, West Virginia.**

Johnson City, Tennessee. Presbyterian. Will exchange pulpit, manse, and honorarium of $25 per Sunday for the month of August with congenial minister of any denomination in New York City area. Sunday morning service only. Cool climate, numerous lakes and recreational facilities. Two children, ages 10 and 6. **Howard C. Walton, Jr., Watauga Avenue Presbyterian Church, 608 West Watauga Avenue, Johnson City, Tennessee.**

Croton-on-Hudson, New York. Methodist. Will supply pulpit and/or exchange parsonage with minister of a congenial denomination in Canada, Latin America, or U.S. seacoast for the month of August through Labor Day week-end. Church of 425 members, one Sunday morning early service, no pastoral responsibilities. Within forty-five minutes driving or train into New York City. We have no children. **Carl J. Dodds, Jr., 19 Old Post Road South, Croton-on-Hudson, New York.**

Windsor, Ontario. United Church of Canada. Will exchange or supply with minister of any congenial denom-

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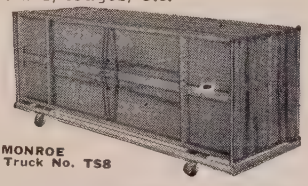

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ination on East or West coast, for month of July or August. New parsonage, quiet area, three miles from the heart of Detroit. One service each Sunday. **Charles L. Lewis, 1966 Tourangeau Road, Windsor, Ontario.**

Arlington, Virginia. Evangelical & Reformed. Will exchange parsonage and pulpit for the month of August with minister in Florida. Small honorarium for one service each Sunday. New parsonage and church in rapidly growing community near Washington, D.C. Modern conveniences and swimming pool membership. **Philip J. Anstedt, Bethel Evangelical & Reformed Church, 5898 South First Street, Arlington 4, Virginia.**

Avoca, Pennsylvania. Presbyterian. Will exchange pulpit and manse with minister of same or congenial denomination for the month of August. Prefer Middle West, but will consider others. Will need four-bedroom manse for four adults and three children, ages 7, 5, and 3. We have four bedroom manse, within one hour of Pocono Mountain vacation area, four hours from New York and Philadelphia, and one day from Buffalo and Niagara. Near many fine state parks. **James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.**

Will Supply. Disciples of Christ. Will supply in Indianapolis area on July 8 and 15 for parsonage use or honorarium. Will supply in Cleveland area on August 26 and September 2. We have three children, ages 10, 7, and 4. **Clyde H. Evans, Lakewood Christian Church, Detroit and Roycroft Avenues, Cleveland 7, Ohio.**

Indianapolis, Indiana. Disciples of Christ. Ordained lady minister, B.D. from Yale will supply pulpit in the New Haven, Connecticut area during July while husband is attending Yale Alcohol School. Our house in Indianapolis available for exchange; no pulpit duties. Have three year old daughter and trained dog. **Julia Strain Fangmeier, 336 Campus Lane, Indianapolis, Indiana.**

Will Supply. Evangelical & Reformed. Will supply pulpit of any congenial denomination the first three Sundays in August. Prefer Rocky Mountain area, but will consider any area with good trout fishing prospects. Desire responsibility for Sunday morning services only. We have two sons, ages 15 and 17. **Arthur G. Crisp, 1314 F Street, Lincoln, Nebraska.**

Big Timber, Montana. Congregational. Will exchange or supply for the month of August. Wonderful vacationland, less than 100 miles from Yellowstone Park. We have three children, ages 14, 12, and 2. Our special interests are golf, stillwater fishing, and swimming. **E. Brentwood Barker, Big Timber, Montana.**

Elgin, Illinois. Methodist. Will exchange sometime between mid-July and August 25. Residence in a quiet neighborhood, one hour from Chicago with its art, music, and scientific centers and museums. No preaching commitments here. **Ernest Cummings, 322 Perry Street, Elgin, Illinois.**

Comber, Ontario. United Church of Canada. Will exchange or supply in exchange for use of manse for the month of July. Prefer central Eastern United States. Small family manse in small town thirty miles from Detroit. No preaching responsibilities here. **A. L. Thompson, Comber, Ontario.**

The limited amount of space in this issue does not permit us to repeat any of the items from the April issue.

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Editorials

(*From page 6*)

(2) In our giving of time, talent, and money we shall allow the ever-present love of Christ to be the only impetus, and that:

(3) At all times we shall, both as a congregation and as committees and auxiliaries within the congregation, use only scriptural methods (the tithe, proportionate giving, free will offerings) for the raising of money for any financial obligations, thus allowing our giving to grow through our individual and collective response to the love which Christ has shown unto us.

W.H.L.

Every One Should be Christian Except Churches

IT IS hard to believe that the Colorado Council of Churches really means it. Perhaps the reporters did a faulty job. According to a release by the Religious News Service, this state council of churches asked the University of Colorado Regents to adopt a proposal which would prohibit racial and religious discrimination in every campus organization "except religious organizations."*

The exact copy of the release reads like this: "Religious organizations would be exempt from the religious discrimination provisions."

Why? The churches have been shouting "Corban" from the beginning of the Christian era. Because we are the Church we claim exemption from taxation, our ministers are exempted from jury and military duty, we ask the city fathers to deal lightly with our violations of the building code and the parking laws. But let's not carry this to a point where we seek exemption from the simple moral obligation of treating every man, of any race or religious faith, as a son of God.

Remember how Jesus condemned the man who evaded financial support of his parents because his life was dedicated to God. (Mark 7:11) He condemned the Pharisees who created moral restrictions for others but did not themselves obey the regulations. (Matthew 23:4) I think that he will have something to say to us of those who seek to avoid the responsibilities of citizenship because we are "of the Church."

W.H.L.

*A later release indicates that the University adopted the recommendation.

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The Minister: Income vs. Expense

(From page 18)

"Monday off" that ministers are supposed to take. And his hours are long each day. The members of his congregation participate in some of the evening meetings of the church as an avocation. The minister is expected to attend most of these as a part of his profession.

The Solution

What is the solution? Certainly the church cannot hope to have men enter the ministry who are always financially able, independent of their church income. Few men marry money, few inherit money—most must depend upon the church for their income. Even if it could be done, the church should not expect nor desire a situation in which it would be relieved from the support of its minister.

I do not think the church wishes to hurt the minister. They do not want him to take on side jobs, nor do they want his wife to have to work unless she particularly wants to do so. The work of the church today is a full-time occupation, and the minister does not have time to acquaint himself with the world of business to any extent, much less to participate in it.

I think most churches place the office of the minister as their first obligation. Certainly this office is the first to be filled by a newly formed congregation.

Here are some conclusions which will, I hope, offer some practical solutions:

I. That the Presbytery, through the Stewardship Committee, encourage each church to set up a Finance and Stewardship Committee and three subcommittees as follows:

(1) A subcommittee on salary and expenses of the pastor and all other salaried personnel. The responsibility of this subcommittee would be to talk with such personnel regarding their financial needs, relating these needs according to these factors: (a) size of family and cost of living in the community, (b) training, education, and experience, (c) time and importance of job, ability, and obligations to Presbytery, Synod, and Assembly, (d) financial ability of the church, and (e) allowance for savings over and above life insurance.

(2) A subcommittee on current expenses of the church. The responsibility of this subcommittee would be to determine the financial needs for the operation of the local church, exclusive of salaries of paid personnel. Included would be building and maintenance, office supplies, utilities, music and other worship expense, auto allowance, equipment, outside services such as printing, and many other administrative expenses.

(3) A subcommittee on benevolences. The responsibility of this subcommittee is to determine the amount that can be given to benevolences from the total church budget, and to estimate the income from special offerings and the various organizations within the church which can be added to the contribution to benevolences.

II. That the Presbytery urge that each church conduct an every member canvass, stressing the importance of tithing, so that the financial needs of the minister can be met without cutting other funds. Most ministers would and should hesitate to see any cut made in the church's benevolent giving in order to bolster their own salaries. Likewise most would and should hesitate to see any cut made in building funds in order to increase salaries.

III. That the Stewardship Committee hold classes for the subcommittees on salaries, current expenses, and benevolences at the district rallies.

IV. That the Stewardship Committee be asked to formulate year by year, a guide related to the cost of living indexes for local finance and stewardship committees to use.

V. That the Commission on The Minister and His Work cooperate with vacant churches in working out an adequate salary based on the actual needs of the man considered.

VI. That the Commission on The Minister and His Work encourage churches where adequate financial needs of a full-time man cannot be met, either locally or by Home Mission aid, that these churches use part-time men, commissioned church workers, under the supervision of the Commission.

Conclusion

The ministry is a calling into which men go knowing that it calls for much giving. They who enter it know they will be misunderstood; many will think their job non-essential, and others that it is easy.

But to be concerned, as many are, cramped because they cannot buy the books they need or would like to have, lay aside savings for tomorrow, and to adequately provide for their families, is hurting them and the churches, for it turns the church into a beggar institution, asking more than they are willing to give. Also, as Bevin Alexander said in the *Richmond Times-Dispatch,* it "gives the possibility that in a world in which service to God and man is possible in many other ways than in the ministry, excellently qualified young men will find other—and more remunerative—ways to serve their religion."

Selected Short Sermons

by Earl Riney

Vacation is a splendid time to think up ideas that will make your life and the lives of those about you brighter and happier for the rest of the year.

* * *

Take a vacation and rest. When you crack up it is too late to learn how to relax.

* * *

Vacation reminder—most accidents don't happen, they are caused.

* * *

Often we become so affected with anxieties, worries, and fears, when all one needs is a short vacation with plenty of rest, sunshine, and laughter.

* * *

The best security for civilization is a family in its own home.

* * *

Rest, peace of mind, and happiness cannot be attained until they are earned.

* * *

It is not what we do on our vacation, but how we do it. It is not what there is to see, but how we react to what we observe that makes vacation a success or a failure.

* * *

Courtesy has much to do with the joy of a vacation; like a fingerprint it identifies you. Observe the minor courtesies.

* * *

Relaxation is a form of emotional re-education.

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The freedom of the individual is the core of America's strength.

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One young man boasted that he had a car that could pass everything on the road—except a tavern.

* * *

To escape from boredom add interest to every day.

* * *

The soul, like the body, lives on that which it feeds.

* * *

It will be no sport if fish are going to jump into the boat.

* * *

The only way to "escape" from intolerable living conditions is to find happiness within ourselves.

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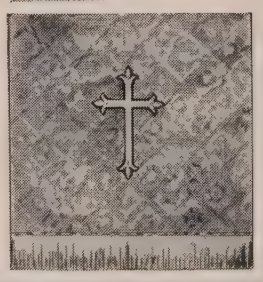

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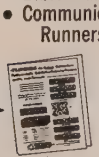

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M-56

NEW BOOKS

Theology & Philosophy

***THE CONFLICT OF RELIGIONS* by Philip H. Ashby. Charles Scribner's Sons. 225 pages. $3.50.**

The major religions of the world today are in conflict. Many people believe, however, that these religions should be working together. A united witness might dispel much of the misery and fear in our world. The phrase "cooperation without compromise" could become an actuality for the major religions of the world having common interests. The ultimate source of the problems which plague mankind are men themselves, and the great religions deal with men.

In any united approach to solve human problems, each religion might have to give up certain distinctive claims, just as in the political field members of the United Nations have to subordinate their own idiosyncracies in the interest of a common approach to the problems of the world. The great religions should be challenged to new thinking and pioneering action in cooperation. A medium for exchange of thought is needed, perhaps based on some form of common worship and spiritual fellowship. There is need for a proclamation of a religious ethical standard. Religions working together should be guided by the principle of cooperation and freedom. If we do not get this kind of cooperation, we surely shall live longer with continuing conflict in an atmosphere of suspicion and fear.

This book analyzes Christianity, Islam, Hinduism, and Buddhism. It first sets forth the conflict within the religions themselves. The book then proceeds to describe the conflict between these religions, which centers around different interpretations of religious knowledge, the doctrine of the divine, the doctrine of man, and the conception of human fulfillment. It concludes with practical suggestions as to how there may be reconciliation between the great religions of the world without essential compromise.

G.W.F.

***THE PLIGHT OF GOD* by Richard Morgan. Richard R. Smith Publisher. 206 pages. $3.00.**

God has planned a world in which men may create his kingdom on earth through a human social order based on love. But at every turn God has been foiled by the Devil. Instead of turning to God, man has rebelled, turning to the delights offered by the Devil. What should God do with man? There is the plight of God, as this author pictures it.

Although the book begins as though it will be quite uninteresting, just another man's odd idea finding expression, it turns out to be a stimulating adventure through the scriptural record as Mr. Morgan quotes verse after verse to prove his argument. In the Garden of Eden, with Moses in the desert, through years of Israelite history, during the ministry of Jesus, and finally, today through the Christian Church, man has had his chance. But he has constantly rebelled.

This reviewer is unable to be sure that the author is personifying man's rebellion in the Devil, or that the author believes in an actual Devil. But whichever it is really makes little difference! For the book points out that the plight of God is a reality, and be the Devil real or imaginary, the rebellion of man has placed God on the spot! How God happened to find himself on the spot is the thesis of this fine volume.

H.W.F.

Bible

***THE GOSPEL ACCORDING TO ST. MARK* by Henry B. Swete. Wm. B. Eerdmans Publishing Co. 434 pages. $6.00.**

This is a commentary upon the Greek (Westcott and Hort). Although it is a reprint of the 3rd edition (1909), the text is still basically that of the original 1898 edition. The only reference to the highly significant contribution of the Koine papyri is in the 1909 preface and there the author simply states that this material is so new that he feels himself unable adequately to evaluate it and to incorporate the results into his commentary. It is unnecessary to point out that this represents, for our time, a very serious deficiency.

On the other hand the author benefits his readers through his thorough knowledge of the Greek of the LXX and the classical period. Since, unfortunately, there are few who today possess this background, Swete's book can be used as a most helpful supplement to the newer commentaries. The book contains a wealth of valuable material. (A note to those whose Greek is "rusty": you can still make practical use of this volume, although there are times when you will want a Greek dictionary at your elbow.)

J.S.

***CHRISTIAN LOVE IN EVERYDAY LIVING* by Owen Hutchinson. The Westminster Press. 94 pages. $2.00.**

Just before his untimely death Owen Hutchinson completed this little study of I Corinthians 12. Its nine sermonic chapters are a mixture of careful biblical research and excellent illustrative homiletical material to show what true love is in everyday life. His themes are those one would expect, for the famous love passage is very well known: Christian love has good manners, Christian love never lets us down, Christian love lets us grow up, and the like.

It is difficult to make fresh a chapter so popular. Hutchinson did it through the coloring of his own personality. He was a Presbyterian minister in a Los Angeles suburb up to his death.

H.W.F.

Preachers & Preaching

***THE SECRET OF GREATNESS* by Reuben K. Youngdahl. Fleming H. Revell Co. 188 pages. $2.50.**

The twenty-five sermons in this book have for their background one of the great churches of America. The author is the pastor of the famous Mount Olivet Lutheran Church of Minneapolis, which now has over 8500 members. The introduction to the volume was written by Dr. Youngdahl's brother, Luther W. Youngdahl, former governor of Minnesota and now judge of the United States District Court in Washington, D.C.

Judge Youngdahl says in his first paragraph that he has frequently sat in his brother's church and felt strangely warmed by the gospel he has preached. He says further, "It has rejoiced my heart that he speaks a man's

language and knows so well his needs." One can readily see that the plain, forthright, sincere, convincing language of this Minneapolis preacher would hit the mark for listeners of both sexes and varied backgrounds.

A few of the typical sermon topics are the following: Real Living, Power to Resist, So Much for so Little, Living Victoriously, and An Invitation Addressed to You. These sermons are practical, spiritual, and constructive. What theology they contain is in the background. Sometimes the thought is brought so directly down to earth that we wonder if it has not been oversimplified. As one reads the sermons, he is inclined to forget their theological implications and homiletical approaches. Their outstanding characteristic is their helpfulness. They are especially rich in fresh, vivid, illuminating illustrations of a kind that are hard to forget.

L.H.C.

***THE SACRAMENTAL TABLE* edited by George Johnston Jeffrey. Harper & Brothers. 153 pages. $2.50.**

Books of sermons on the Lord's Supper are not plentiful. Good books of sermons on this theme are even rare. This volume is unusually good. Written by representative Scot's preachers, the sermons are models of simplicity and profundity. They lift up the central act of worship in Christendom in such a manner that every Christian may see its purpose and feel its power.

One might think that fifteen sermons on the sacrament of communion, written by as many different preachers, would reveal inevitable overlapping and repetition. The absence of any such factor in this volume serves to point up the infinite richness of the inexhaustible truth to be found at our Lord's table. Such excellent preachers as Adam Burnet, James Stewart, A. C. Craig, and R. Guy Ramsay contribute their moving eloquence and scholarship to this volume.

Not the least of the values of the book is the inclusion of a prayer at the beginning of each sermon. These prayers, so beautifully phrased and so free from well worn forms, are worth the price of the book. Both ministers and laymen will find these sermons taking them into the heart of what the Lord's Supper should mean to us.

W.P.

Devotional

***THE PRAYERS OF JESUS* by Ralph Spaulding Cushman. Abingdon Press. 125 pages. $1.75.**

In spite of his busy life as minister, executive, and finally bishop of the Methodist Church, Dr. Cushman has always found time for the writing of devotional poetry and prose. Now that he has retired, he still continues his ministry to thousands of readers as he sends forth another of his little books.

This one has twenty-one individual meditations, fourteen based on John 17, the others based on the recorded prayers of Jesus. Each meditation includes one or more poems by Dr. Cushman, plus verses from familiar hymns, brief prayers, and the little essay that ties all together. For years folk have been lifted by his prose and poetry. This little volume based on the prayers of Jesus will take its place with his other books as a real help for many in stimulating thought for their own personal devotional time.

H.W.F.

***MY SPIRITUAL DIARY* by Dale Evans Rogers. Fleming H. Revell Co. 144 pages. $2.00.**

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MOMENT BY MOMENT **by Margaret T. Applegarth. Harper & Brothers. 237 pages. $2.75.**

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H.W.F.

Church History

THE CANDLELIGHT KINGDOM **by Ruth Kirper. The Macmillan Company. 83 pages. $2.75.**

This little book is a valuable addition to the growing body of literature relative to the Russian Orthodox church. It has been written by a New Englander who has never visited Russia. The absence of difficult theological terms makes the book useful for the lay reader.

Mrs. Korper's interest in the Eastern Church was aroused as she audited a series of lectures by Nicolas Zernov at Keble College, Oxford. In the first chapter the author tells of her feelings and thoughts as she stood for the first time within an Orthodox sanctuary. She found here the "quality of harmony" which she believes inheres among all great spiritual systems. In the chapters that follow Mrs. Korper gives a brief recital of the great episodes in Russian Church history, the doctrinal differences between East and West, the infallibility of the Pope, the role of the laity, the relations between church and state, and the concept of the church and the nature of worship.

Not everyone who visits the Russian Church will leave it with such an idealized estimate of it as did Ruth Korper. But it is important that we do visit the church that represents one of the great branches of Christendom and see what we hold in common that will make for "unity in diversity." And Mrs. Korper shows us that we do not have

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to go to Russia for this experience. In our cities and towns there are many Russian Orthodox churches. *The Candlelight Kingdom* will make you want to take a visit to one of these sanctuaries.

Biography

***LUTHER* by Rudolf Thiel. Muhlenberg Press. 492 pages. $5.00.**

This book is even more readable than Bainton's admirable biography of the Reformer. Both tell the story of Luther and his work largely in the language of original documents—private letters, papal encyclicals, sermons, speeches, etc.—which gives these books a peculiar air of aliveness. Special mention should be made of the brilliant translation of Thiel's volume that was made by Gustav K. Wiencke. The fact that the original author is a competent journalist is also a partial explanation for the ease with which one reads this book.

The work itself may be compared with a tapestry, vividly woven. There is The Heretic, a fast-moving record of the events between 1517 and 1521. The Monk takes us back to the period of 1505-1517, during which the foundations of Luther's theology were being laid. In The Warrior the heroic years of 1517-1522 are viewed from another angle. Here is the Luther of the Leipzig debate, the Wittenberg bonfire of the canonic law, the inner struggle for clarification at the Wartburg, and the conflict with Karlstadt and Muenzer. The productive years of 1522-1529 are treated in The Leader. During this period Luther produced his great Catechisms, his Bible translation, and both his Latin and German revisions of the liturgy. But this was also the period when Luther had to face the desertion of friends and the misunderstanding of former supporters. For these were the years of the Peasant War and of the debates with Zwingli concerning the Lord's Supper. The final section is entitled The Watchman, dealing with the tragic years between 1530 and 1546. Here the complexity and tempestuous nature of Luther is best seen—his tenderness and anger, his submission and rebellion, his faith and despair. And, at the end, Luther's final written word: "We are beggars. That is true."

One warning: Do not begin reading unless you have time to continue. You will find it hard to stop.

J.S.

Education & Youth

***EASY HANDCRAFTS FOR JUNIORS* by Carolyn Howard. Zondervan Publishing House. 60 pages. $1.00.**

Here is a practical book of handcraft designed for boys or girls, suggesting the use of materials found in the home or easily obtained elsewhere. It includes clever ideas for eighty projects with more than seventy-five illustrations and directions which Juniors will find easy to follow. A very useful book for leaders of Junior Groups, Sunday schools or Daily Vacation Bible School where expenses must be kept at a minimum.

W.L.A.

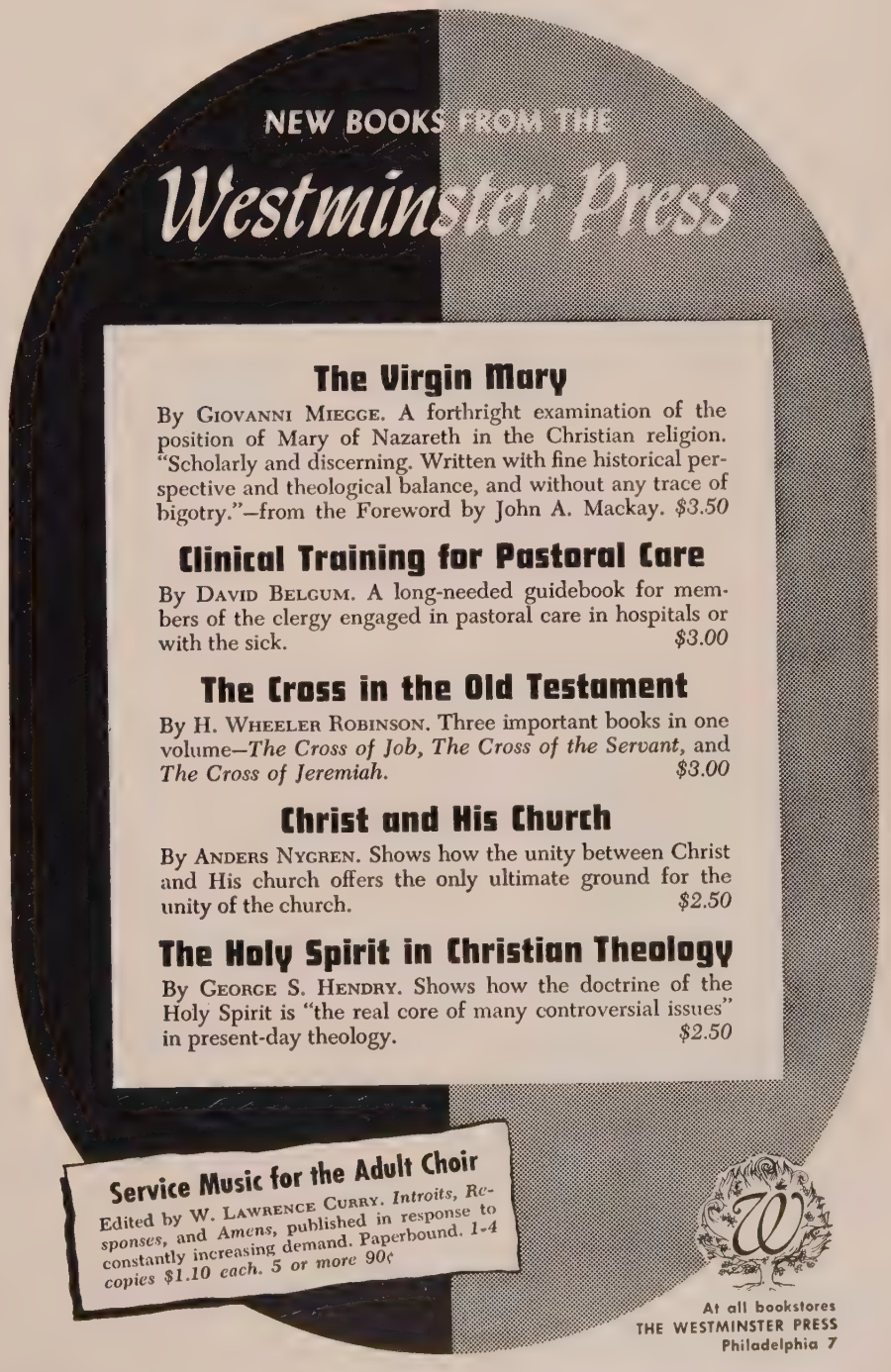
***TEACHING JUNIORS* by Faye DeBeck Flynt. Judson Press. Paperbound. 96 pages.**

This small book is one of the most comprehensive volumes that I have read in the area of Junior work. It is filled with material taken from actual experiences with Juniors and should be of inestimable help to both teachers and superintendents.

The chapters range from a description of the physical and emotional make-up of a Junior to an appeal to Junior teachers to "take up my yoke" and become the trained teacher they are capable of becoming.

The main purpose of the book is to "bring each pupil to a wholehearted acceptance of Jesus Christ as Lord and Savior." The author points the way toward accomplishing this purpose by her intelligent approach to instructing junior pupils.

H.B.F.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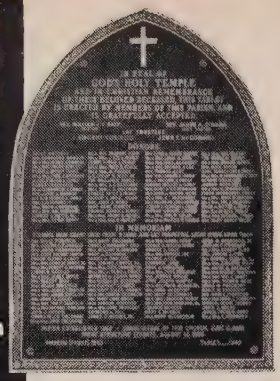

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Drive-in Church Services

(From page 16)

cities were called, with each city being asked to send three representatives. The meetings were all held at the Calvary Methodist Church, near Latham Circle, about a quarter of a mile from the theater.

Problems relative to the ten Sunday morning services fell roughly into three or four general areas: publicity, personnel and program, and equipment. Responsibilities were parceled out among the four cities. Albany agreed to handle all financial arrangements, including payment each week to the theater personnel which cleaned the premises after the Saturday night performance and opened the theater for us Sundays at eight o'clock, half an hour before the forty-five minute service began at 8:30.

Schenectady agreed to handle the publicity, which included the production of a one-minute "trailer," a brief film, which the theater ran each night during the entire summer, advertising the services. Prepared in New York City, this was a professionally-done, beautiful job, and the film company gave us a remarkably low price because of our non-profit organization.

Large four by eight foot highway signs were purchased, too, and after being prepared by a professional sign-painter were installed along the road in strategic spots. In addition, newspaper accounts of the series and advertisements were prepared and run in all of the area papers each Saturday. The theater also changed its marquee late each Saturday night, placing upon it the legend advertising the drive-in church services each Sunday morning.

With ten Sundays for which to produce services, from July 3rd through Labor Day Sunday, Albany, Schenectady, and Troy, the three largest ministerial associations, were each asked to accept responsibility for three worship programs. This included the leader of worship and a second man who gave the fifteen-minute message. Cohoes, with fewer men in its group, was asked to conduct the tenth service.

For a first year (but this will probably be changed in 1956) we used electrical recordings and transcriptions for our music, which included a prelude from 8:15 to 8:30 as the cars were arriving, and music during the service proper. At the close of the series, the theater management suggested the use of "live" music for our second year, agreeing to transport a piano or organ to the theater for us each week, one of the items considered financially prohibitive in 1955.

Ushering, one of the important aspects of the series, was ably handled by the laymen of Troy churches, who were on hand each Sunday to direct cars to proper "stalls," and to assist worshipers in adjusting their loud-speakers. These men also distributed the printed orders of service to the people, and took the offering.

Albany and Schenectady cooperated in the matter of equipment. The first city purchased a large thirty-foot banner, reading, "Holy, Holy, Holy," which was placed in front of the outdoor pulpit, and also brought two chairs and a pulpit stand. A Schenectady awning service donated a custom-built covering for the rostrum, which was the platform immediately in front of the theater's large screen. Flanges and piping to hold the canopy were purchased by the theater and paid for by the committee.

The bulletins for the ten weeks were prepared after a professional photographer had taken a good shot of the entrance and the marquee of the theater, and the photo was used as the main feature of the four-page booklet's cover. The order of service, including hymns, was printed on the second page, and the participating ministers listed on the third. Instructions concerning operating of the loud-speakers, and the suggestion that the ministers each Lord's day would be at the entrance to greet the worshipers at the close of the service, together with a word of appreciation to the Fabian Theaters for their use of the drive-in, all appeared on page four.

Expenses which we do not anticipate this year, mainly for the "trailer" film and the expensive outdoor signs which we have removed and stored, caused the venture this first season to operate in the red. This was expected for the first year, however, and the Councils of Troy and Schenectady, and the Federation in Albany, had been asked to each donate $100 to help underwrite the cost of this first season's series.

When the offerings for the year were totaled and all expenses paid it was found that the committee was only roughly $100 behind. This meant that instead of $100 from each of the church groups only about $33.00 had to be used, and the balance was returned. In effect, someone pointed out, it meant that each of the three church groups had sponsored ten services for $33.00, or at a cost of $3.30 a week!

Out-of-town cars during the summer were found at the services from Connecticut, Pennsylvania, New Jersey, Virginia, Ohio, Delaware, Maryland, Florida, and Canada. Since the series we have received inquiries about the services from several other states, including one preacher in Missouri!

We have kept a complete file on this

interesting experiment in interchurch cooperation and will be willing to try to answer all questions pertaining to our profitable venture in faith. Write to us in care of *Church Management.*

The theater is pleased with the first year's series. In fact, Mr. Irwin Ullman, manager of all the Fabian theaters in our area, has now volunteered the use of the new million-dollar theater which his organization is currently constructing across the highway from the 475-car unit we used last year.

Platform equipment is expected to be improved and more effective publicity will be utilized in 1956, and even greater crowds are expected to support the second year's series, as we go out into the highways and hedges and preach the gospel. Comments from folks who stopped their cars on their way out indicated that the services were more than successful. Many of these folks using the highways Sunday mornings might not have worshiped God, had our drive-in services not been held.

And for the preachers participating, as we have said before, the entire project was one of the sturdiest steps forward in interchurch fellowship and cooperation. The Capital District drive-in-theater services demonstrated to the thousands in our area, and to many on the highways, that Protestants are not as divided as some would have us believe.

Priming the Preacher's Pump

(From page 22)

SERMON SEEDS

With two or more Sundays remaining this month and June's four Sundays ahead, not to speak of part of July and August providing opportunities to preach the word, what about a series? So my first sermon seed is a packet.

I. If you did not do something of the kind in the weeks leading to the Festival of Christ's resurrection, what about a series on the claims of Christ? I was reminded of the tremendous spiritual possibilities in his astounding declarations concerning himself as I was browsing again in those fertile pastures of devotion, the late William Temple's *Readings in St. John's Gospel.* (The Macmillan Company). Dr. Temple lists seven claims, the miracles or signs of the fourth Gospel being the occasion of the sayings. Here are seven claims of Christ, with two from Matthew's Gospel: (1) Light of the World—John 8:12; (2) Giver of Rest—Matthew 11:28-30; (3) The Good Shepherd—John 10:11; (4) Forgiver of Sin—Matthew 9:2-8; (5) The Bread of Life—John 6:35, 48; (6) Master and

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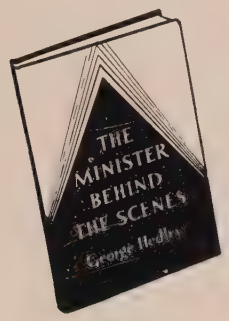

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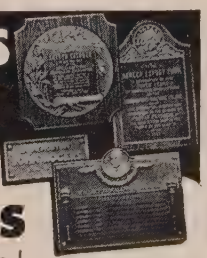

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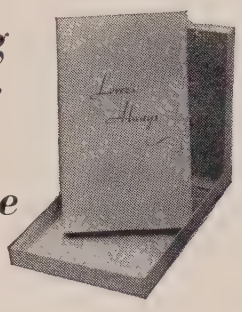

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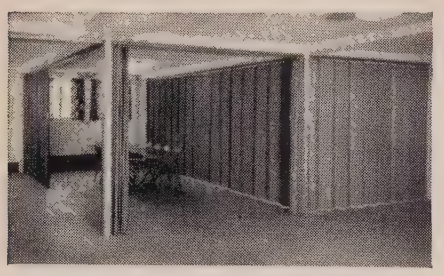

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Leslie D. Weatherhead's most recent book, *Over His Own Signature* (Abingdon Press) lists eleven discourses. Dr. Weatherhead added The True Vine—John 15:1, 4-6, 9; The Truth—John 14:6; Meek and Lowly of Heart—Matthew 11:29; The King—John 18:-37; The Door and the Way—John 10:9; 14:6; and The Alpha and the Omega—Revelation 1:8, 17; 21:6; 22:13.

Commentaries such as *The Interpreter's Bible*, particularly volume 8, the volume on John by G. H. C. Macgregor in the *Moffatt New Testament Commentary*, Temple's book mentioned above, and an earlier book of sermons by George Stewart, *The "I Am's" of Jesus* might provide suggestions including illustrative material.

A journeyman preacher such as myself finds that a fairly fresh treatment can be made by asking two simple basic questions and trying to answer them clearly, helpfully: (1) What could Christ have meant when he said this tremendous thing? (2) What does it mean for us today?

II. *Christ's Cure of Fear.* Texts: I John 4:18: "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love." John 14:1, 2, 27: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms . . . Peace I leave with you; my peace I give to you . . . Let not your hearts be troubled, neither let them be afraid."

(1) Introduction. Fear can be an angel of the Lord to protect us, and guard us. Fear can be a teacher, trying to impart wisdom, understanding. So education derives partly from fear of ignorance, scientific medicine from fear of disease, atomic research partly from fear of annihilation by another nation also engaged in research for same reason. But morbid fears work havoc on personality, accelerate if not induce actual illness and death. Anxiety is fear-thought in place of forethought. Jesus gave no superficial treatment, but he expelled demons of fear and Christ still does. Illustration from ancient legend of Cholera announcing she would kill 5000 persons in Bagdad. When the casualty list showed 10,000 deaths after her visit, she explained, "I killed 5000; fear killed the others."

(2) Three perpipheral suggestions to aid in expelling fear: (a) Face the fears as honestly and as bravely as you can. Drag them out into the light, label them, classify them. Do so in the presence of God. When you find that a small percentage of your fears have real foundation you also find you can

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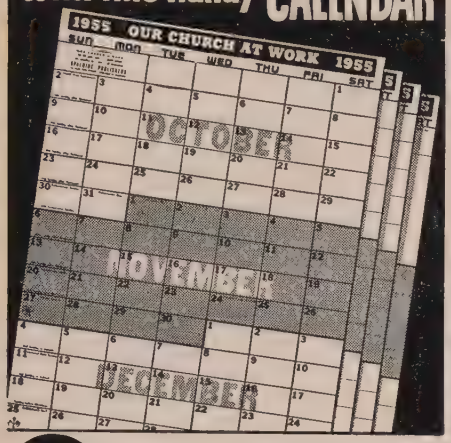

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handle them. Help comes. (b) Live each day in a daytight compartment. Two physicians prescribed this, the first is the divine physician who said, "Sufficient unto the day is the evil thereof. Do not be anxious for tomorrow." The other was the late Sir William Osler in his famous address to medical students, "A Way of Life" in which he advocated practicing the wisdom of Jesus. (c) Do something about your fear immediately. When we fail to woo sleep because a window shade is flapping or a faucet dripping we must get up and fix them. So with more important concerns which inspire anxiety or even fear. "This do and thou shalt live," emphasizes more than a slogan of a peace-of-mind cult. Our Lord, knowing the sinister forces closing in upon him, said, "Arise, let us be going." Come, let's face it and do what can be done.

(3) Christ's attack on fear. Here Dr. Paul Tillich's Terry Lectures at Yale University, published as *The Courage to Be,* provide both analysis and three main points. Anxiety, says Dr. Tillich, is due to: (a) A sense of meaninglessness. Many moderns see no purpose, no sense, no design in existence. Life is a blot and blank for them; it is full of sound and fury, signifying nothing. (b) Anxiety arising from a sense of guilt. Some psychiatrists think that nearly all mental illness has guilt-feelings at the bottom of it. Accusing memories, a sense of unforgiven sin, and the despair which it breeds haunts more persons than laymen realize. (c) The anxiety of death. Tillich thinks that this is the most fruitful source of anxiety and fear. Certainly our common glorification of the body after death occurs, our refusal to face the brute fact of physical death, and our softening of the stark biblical words concerning this inevitable fact, support the view.

Christ meets this anxiety with "deep therapy." First, he asks us to believe in God. There is another involved in this mysterious business. God lives and he is holy righteous love. We encounter him in our actual situation. Second, believe in Christ, and the anxiety of guilt meets its master. God in Christ brings God's forgiveness to bear upon our guilt. He expels the devils who keep gnawing at our peace. He stills the storms not only on the sea but in our souls. But we must face the sins, repent of them, turn them over to Christ and accept his pardon. We then know the release which comes from believing that although unacceptable we are accepted, restored to the family, admitted to the land of beginning again. Third is our Lord's assurance that this universe is our Father's house, that we live in one of the "rooms" now,

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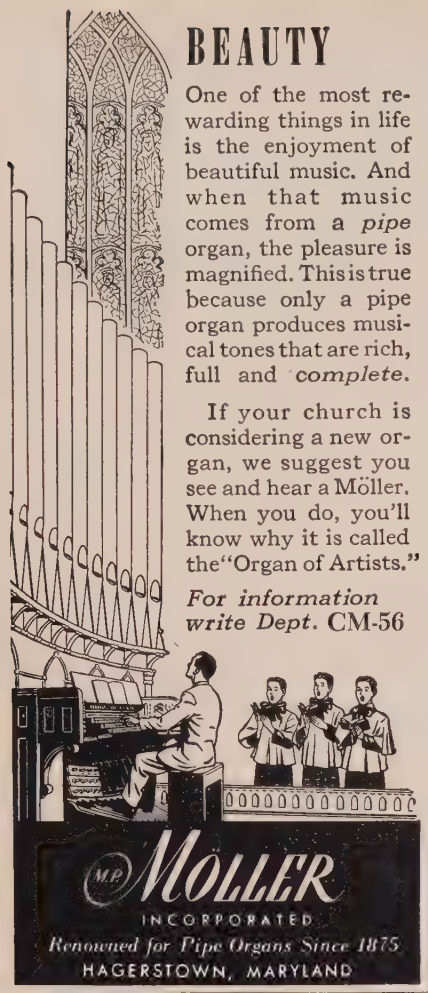
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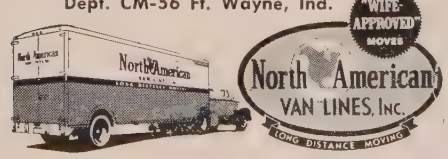

and that beyond the door of death are other rooms, abiding-places or "stations" on the pilgrimage. This is life eternal, that we know God and Jesus Christ whom he has sent. And this life in Christ continues in the next phase of existence and forever for the one who commits his way to the Lord of life and death. We live in a guarded and guided universe. Courage, brave heart! The future is his also.

III. *If the Worst Comes to the Worst.* Text: Romans 8:31: "What shall we say to these things? If God be for us, who can be against us?" What things? The kind of things to which Paul referred in verses 18 through 25 of this same lyrical chapter. "The sufferings of this present age . . . this slavery to decay . . . groans and agonies . . . " Yes, and the catalog of troubles which follow the text: "trial, distress, persecution, famine, nakedness, peril, sword . . . death, life, angels, principalities."

(1) Here is Christian realism. Let's face it, says the apostle. Life is like this. Paul looks at the worst. But he doesn't sit down and indulge in the cheap luxury of self-pity nor does he wallow in the slough of despair. Have we this kind of dogged courage to face up to the grim, the "rugged" aspects and elements of life? Or do we dodge them, practicing evasive action on every front? Chesterton once said that the finest lines in English poetry are "Over the hills and far away." Comes May and June and we know what he means. How we'd like to get away from it all! Go hiking on strange roads where 'round the next corner something thrilling may be waiting. But often 'round the corner there's a hill winding steeply, and at the hill's summit a cross. So that's life, moans the discouraged, a crucifixion. But surely, says the spiritual giant who is our guide into the truth of Christ; surely you have known that the cross is empty, that "from the ground there blossoms red, life that shall endless be."

(2) Let's face the worst that could possibly happen, and yet remember that with the worst there is the best beside us and ahead of us. For always there is God, of whose love and forgiveness, of whose care and direction we have had rich experience. Here the preacher could list the worst things which could overtake the Christian pilgrim; adversity, sickness, moral failure, bereavement, death. In every such possible experience and disaster there is always the infinite factor. And this infinite factor is not another "x"—an unknown quality or force. For God has made himself known supremely in the life and personality, the teachings, death, and resurrection of Jesus Christ. He has given us his Holy spirit. He has given us the community of the spirit in which we are surrounded by allies and friends, headed by the divine and invincible leader.

Superb illustration is the experience of the great Scottish preacher, the late Dr. Arthur John Gossip of Glasgow. His wife suddenly taken from him, he brings to his people and to Christians everywhere the trumpet call of assurance. "When life tumbles in, what then?" Why, then, God as always, and where God is there cannot be despair or fear. Over twenty years ago the brilliant Professor John Macmurray published a book *Freedom in the Modern World.* In it he wrote:

To the man who is afraid of poverty, religion does not say: "God will save you from losing your money." It says: "Suppose you do lose your money, what is there to be afraid of

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in that?" If it is the fear of death and suffering that haunts you, real religion says: "Yes, of course, you will suffer, and, of course, you will die, but there is nothing to be afraid of in that." It does not say, as all false religion says: "Shut your eyes to things you are afraid of; pretend they don't exist, that there are ways and means of getting the divine powers on your side so that you will be protected from the things you are afraid of. They may happen to other people, but they will not happen to you. God will see to it that they don't." On the contrary, real religion says: "Look the facts that you are afraid of straight in the face; see them in all their brutality and ugliness; and you will find, not that they are unreal, but that are not to be feared."

(3) Because God is with us, not to give us immunity from the slings and arrows of outrageous fortune, but to enable us to handle them, we develop skill in turning the worst to something better. This skill is produced by combined operations, by uniting faith and prayer with practical work and organization. In the book of Nehemiah, chapter four, verse nine, there is a masterclue: "We made our prayer unto our God, *and* set a watch against them day and night." (Italics mine.) When Dwight L. Moody and the then young John R. Mott planned their summer school at East Northfield, Massachusetts, it was said that they planned for the sessions as though there were no such thing as prayer, and they prayed as though there were no such thing as organizations. A modern missionary, Dr. D. C. Somervell, wrote of David Livingstone: "In every conceivable emergency, Livingstone could be relied upon to do two things: to say his prayers *and* take his astronomical bearings." (Italics mine.)

Martha and Mary—the practical type and the "spiritual" type should live in the same person, and can. God expects us to handle many difficult assignments ourselves, but he never leaves us alone to do them. Who said, "Lo, I am with you always, to the close of the age?" Has he ever broken his promise?

Here's a quotation you might use, written between the years 1515 and 1582 by Saint Teresa of Avila: "To give our Lord the perfect service, Mary and Martha must combine. The Lord, when you are busy in the kitchen, is beside you; He walks among the pots and pans." Another relevant quotation is by Robert Louis Stevenson: "Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace like the ticking of a clock during a thunderstorm."

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IV. *O Yonge, Fresshe Folkes, He or She.* If you put that title on your bulletin board or insert it in your newspaper announcement more than one reader would think the worst! "Has the parson forgotten how to spell?" "Dig that crazy man!" our teen-agers of the be-Bop era would say. But, as of course you surmised, the line is from Geoffrey Chaucer. He was telling his fourteenth century boys and girls not to become completely wrapped up in themselves and their own happiness but to fix their hearts on God's unfailing love.

I owe Miss Margaret Applegarth a debt for rescuing the old English poem for me, and giving us this idea for a sermon. Could you do something with it, say on youth Sunday? Or when you speak at the high school commencement or some other graduation ceremony? Here is Miss Applegarth's comment which has in it more than a tiny sermon seed: " . . . today's yonge fresshe folkes, he or she, find in their outstretched hands a tent of protectiveness and a bridge to another world." (*Moment by Moment,* story-meditations by Margaret T. Applegarth. Harper & Brothers, pages 145-151.) Her story is of Christian work-camps and of how French young people, Swiss, Swedish, English, and American volunteers in the face of need, refused and continue to refuse to sit back and watch. She tells of Thailand, and of the campers from Burma, Japan, Malaya, the Philippines, and Thailand itself who "met together with a missionary leader to build a rice granary and lay the foundation for a new church at the Christian co-operative farm, where sixty Christian families had been living a year." Could such stories, supplemented by those some of our own work-camp members can supply, not inspire a message to youth—and age, too?

(1) Youth wants life with a "charge." A "charge" denotes electrical power, energy. In human experience a "charge" which keeps us "yonge, fresshe" adventurous involves giving ourselves away to others, to a cause.

(2) Christ is the supreme person and the most commanding cause to which we can give ourselves. This "young prince of glory" insists that only as we lose ourselves for his sake, for the cause dear to his heart, can we find ourselves at our best. To him we owe our highest loyalty.

(3) But being faithful to him means that we give ourselves in practical ways to meet the needs of men and women of any racial background or nation. God in Christ loves the world. For all he was content to die. Because he loved us we must love one another —in ways men and women, and chil-

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dren understand. To have a "charge" we must accept Christ's charge to take the good news of God's love into all the world. Where do we go from here, "O yonge, fresshe folkes, he or she?"

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A Man Sent from God, the biography of Robert E. Speer by W. Reginald Wheeler. (Fleming H. Revell Co., 1956, 333 pages, $3.95.) Although he died only nine years ago, Robert E. Speer may be only a name to many Christians in their twenties and thirties. Therefore this biography meets a need. No Protestant Christian "forty plus" could fail to have heard of Dr. Speer, or at least heard a quotation from his prolific pen. For forty-six years Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., he served in many significant interdenominational positions: president of the Federal Council of Churches, president of the Foreign Missions Conference of North America, Moderator of his church's General Assembly. He spoke and preached almost everywhere. As for his stint as author, he produced sixty-seven books either as sole author or as editor! He was immensely influential in guiding numbers of students into full-time Christian service. His practical saintliness inspired even those who differed from his conservative theological views to follow Christ "more nearly." When the author of this book approached Dr. Speer about writing his biography he replied humorously and humbly, "Nix on the biography, merely say the cuss lived; he worked; he died; there are others coming along." A year before he died, Dr. Speer wrote, "You are good to want to do such a job. Only God has some far better work for you." However after his death the family capitulated to the request of numerous friends and organization members. Dr. Wheeler, a close associate and former missionary in China, was accepted as the biographer.

From a critical literary viewpoint *A Man Sent from God* may not rank with the great biographies. It has not the felicitous style of Barbour's life of Alexander Whyte, nor the analytical qualities to be found in such a monumental work as Harvey Cushing's life of Sir William Osler the great physician. But Dr. Wheeler has produced a comprehensive narrative, and if the friend and admirer keeps silencing the critic, the reader may not find this distasteful. Certainly scores of intimate friends contributed to the source-material and many are quoted directly. Most moving to this reader is the seventeenth chapter, His Strength in Adversity. This is

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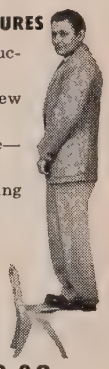
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the account of the murder of Dr. and Mrs. Speer's oldest son, Elliott, when the latter was headmaster of Mount Hermon School. Dr. Speer's acceptance of this tragic loss and his use of it to comfort others proved the reality of his deep faith in Christ and remains a radiant testimony to the power of the spirit to transmute tragedy into spiritual triumph.

Fortunately the biographer has included many prayers by Robert E. Speer and his talented and dedicated wife Emma Bailey Speer. These prayers, together with generous excerpts from letters and books, will make the biography a valuable book of reference and source of illustrations.

* * *

It may be a descent to the plain from the hilltops to browse through Halford E. Luccock's collection of illustrations, *Unfinished Business.* (Harper & Brothers, 1956, 191 pages. $2.50.) But it is a plain or level stretch where most men and women move to and fro. With a stimulus such as Dr. Luccock always is, pedestrian souls will find a new lift in their outlook and a few therapeutic chuckles in their souls. Highbrow critics were once wont to describe a book like *Unfinished Business* as a collection of fugitive pieces. They are fugitive; each of them is running away from dullness, the obvious, the solemn, and the perfunctorily pious. You may recognize some of the essays as old friends, if you read "Springboards for Sermons" in another magazine, or *The Chaplain,* or if you joined the crowds when Luccock lectured or preached. For this reason you will be glad to have the authorized, revised version in handy form. Personally, having witnessed Prince Hal throw Marquand Chapel at Yale into edifying laughter when he preached on "Simple Simon met a Pieman," I am immensely pleased to have the homily's outline in print. (See No. 5 on this hit parade, "Show Me First Your Penny.") In World War II, an effort of mine in a Toronto pulpit was rescued from banality because I used the story of the date with the Gulf Stream which you will find on page 28. Isn't it a mercy that one who has saved so many sermons from sinking into unsanctified dullness is still writing, publishing, lecturing, preaching? If any one tells you Luccock retired a few years back, don't believe it. You can no more retire a mind and spirit like his than you can make Springtime emeritus.

* * *

Having given a deserved boost to William Barclay's *New Testament Wordbook* in the March issue, I am glad to commend another type of word-book, *Christian Words and Chris-*

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tian Meanings by John Burnaby, (Harper & Brothers, 1956, 160 pages. $2.50). Dr. Burnaby is one of the two or three university professors of theology at Cambridge University (Professor H. H. Farmer being another) who has produced earlier a scholarly work *Amor Dei.* A learned man in the sense in which an English scholar can be learned, Professor Burnaby writes with transparent clarity and an evangelical warmth which makes any pedantic tendency impossible. Unlike Professor Barclay's linguistic and homiletical treatment of New Testament words, Dr. Burnaby explores the everyday meanings and then the deep Christian meanings of such terms as faith and knowledge, revelation and dogma, sin and judgment, forgiveness and atonement, sacrifice and communion; grace and freedom, salvation and hope. Any reader will be helped by the new understanding the author inspires. Any one dealing with the doctrines of the Faith will find unusually fresh insights in these pages.

* * *

Too early gone away is what many thought when they learned of the death, at forty-four years of age, of Professor David E. Roberts, of Union Theological Seminary, New York. A pioneer in relating Christian theology to psychotherapy, Dr. Roberts was also a preacher of power. Fortunately, twenty of his sermons have been collected and issued in the volume *The Grandeur and Misery of Man* (Oxford University Press, 1955, 186 pages. $3.00.) The title epitomizes Dr. Roberts' Christian estimate of man, and it is the estimate of a man who while a profound student of human nature was an ardent disciple of the Lord Jesus Christ. He walked many a dark mile with pain and sorrow himself. The "demonic" was more than a glibly uttered academic concept to him. But he came through dark valleys confident that in Christ man can be more than conqueror.

NOTABLE QUOTES

> Part of the world's trouble has been too much Christianity of the heart but not of the head. What God hath joined together, let not man put asunder. God has joined together heart and head, so that the whole being is to be dedicated to God. Someone said of an earnest but bumbling Christian: "He has a heart of gold and a head full of feathers." Feathers in the head are not good enough for God's service! . . . Let us add another verse to that grand spiritual: "Lord, I want to be a Christian *in my mind.*"

—Halford E. Luccock, *Unfinished Business,* pp. 178, 179.

* * *

> George Bernard Shaw once suggested that in a properly organized society all those who commit crimes will be put in hospitals, while those who contract common colds will be put in jail. A similar reversal of ordinary assumptions takes place once we define salvation in terms of openness and joy, and define damnation in terms of isolation and rigidity. For then we see that many people who are sincere believers with their heads are atheists in their feelings, God is alive in their creeds, but dead in their hearts. From them we might learn, perhaps, that Christ has been crucified by the world's misery and sin, but hardly that He restores to us that God-given beatitude which we have lost.

—David E. Roberts, *The Grandeur and Misery of Man.* pages 130, 131.

> Jesus Christ told us that there was a chance even for the publicans and harlots, even for the Pharisees, to get into the Kingdom of God, but he tells us frankly that there is no chance for the unforgiving. We cannot be unforgiving and forgiven. This form of inconsistency God will not pardon.

—Ronald S. Wallace, *Many Things in Parables,* Harper & Brothers, 1956. $3.00. page 176.

JEST FOR THE PARSON

Miss Emily Kimbrough, author and lecturer, tells of one memorable introduction by the chairman of a woman's club meeting. As the chairman began, an electrician in the wings waved a screwdriver at her frantically. Excusing herself, the upset woman went to the man, and after a few minutes returned not less distraught. "Ladies," she announced to the audience, "I am sorry to say we have discovered there is a screw loose in our speaker." Perhaps you can use this—and not about your public address system.

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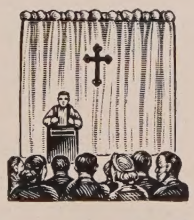

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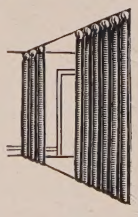

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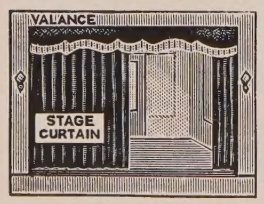

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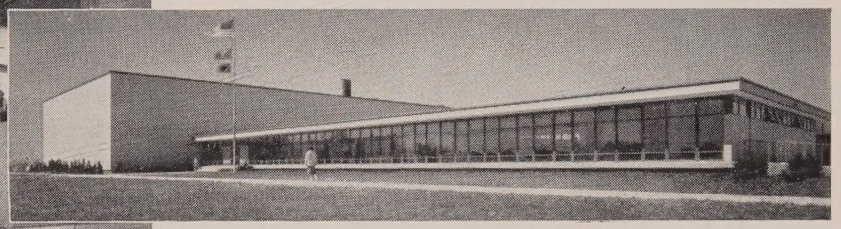

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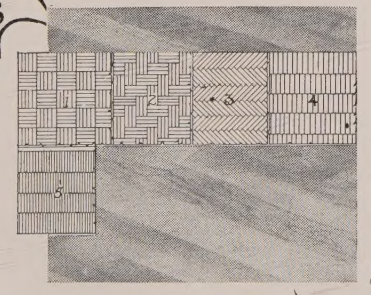

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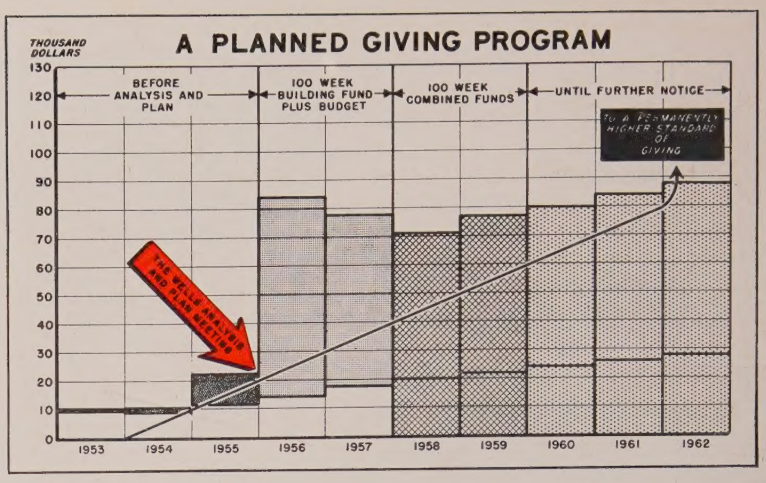

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